

The Jesus Movement Now Sweeping

EDITOR'S NOTE: This is the first of a five-part story on the Jesus Movement. The series is based on an 80-page combined June and July issue of Home Missions Magazine. It was written for the magazine by Editor Walker L. Knight and associate editor Everett Hullman Jr., who also man the Baptist Press Atlantic Bureau. Re-written for Baptist Press is by Assistant Director Jim Newton.

By the Baptist Press

"HAL-lay-ya, hal-Lay-Lu-ya, Hal-lay-LOOO-ya."

Arms around each other's shoulders, they sway to the soulful, rhythmic chorus. Back and forth they sway, their voices ebbing and flowing.

Beside you, a girl almost whispers: "Wow, man, Jesus is really heavy."

Turned on, the crowd is celebrating the crystalline beauty of a new discovery: Jesus. The young people have found him—

suddenly, unexpectedly, breath-takingly. Jesus is theirs. He is where it's at.

"Wow, Jesus Loves you. It's out of sight. Oh, wow! Praise the Lord."

Their faces glow. Their eyes sparkle. Their cheeks flush with the passion of their new belief.

For three to four hours, they sing, pray and study the Bible. They hold hands, interlock arms, move with the music. They raise their hands high, as

the Country -- What Is It All About? Why?

TN 37203
NASHVILLE
127 9TH AVE N
SO 8APT HIS SOCIETY
6-18
005 JTD 002012

can't understand it or explain it away. It stomps out rationality.

One manifestation, you could account for; even two, perhaps. But look at those kids grooving on Jesus in Long Beach, Calif. Look at the tears running down the faces of those Oklahoma youngsters; those crowds jabbing their "one-way" fingers skyward in Tennessee and the hot, clasped hands of those teenagers in North Carolina.

The Jesus movement is sweep-

ing the country, from the Pacific to the Atlantic. It's real. So real you run out of adjectives. It's bright, dizzying, exciting, unnerving, vibrant, puzzling, eccentric, even frighteningly simplistic.

It is unorganized, free-wheeling, unstructured dynamite. A non-movement led by non-leaders. Ask the kids who started it, and they reply seriously: "The Holy Spirit." And who leads

(Continued On Page 5)

JESUS REVOLUTIONISTS NEED LOCAL CHURCH, MISS GEORGIA DECLARES

RIDGECREST, N. C. (BP)—"Young people who are involved in the so-called Jesus Revolution need to be channeled into the local church," Miss Nancy Carr, Miss Georgia for 1970, said during the Church Recreation Leadership Conference at Ridgecrest Baptist Assembly, here.

"Christian youth who are truly interested in being Jesus people will work through the church," the 22-year old beauty queen said.

"I hope this awakening (the Jesus Revolution) is real and lasting, but to me it seems to be primarily an emotional experience."

Skeptical of the mass approach of the Jesus Revolutionists, Miss Carr said, "I feel it's more real for person to witness on a one-to-one basis."

"My Christian commitment became most real when I served as youth director last summer at Northside Baptist Church in Columbus, Ga."

Graham In Chicago

Revival Soon Or Democracy Goes

CHICAGO (RNS) — Evangelist Billy Graham, here for an 11-day crusade, prayed for "a spiritual prairie fire that will sweep across the country."

"If we do not have a spiritual revival in this country soon, we are finished as a free democracy," he warned. He said the weakness of our age is not a lack of intelligence but an inability to restrain human nature by acts of reason.

Returning to Chicago after nine years, Mr. Graham continued, according to one reporter "to spellbind thousands each night with his familiar exhortation that 'God' lives, and his word has not changed." Hundreds responded to his calls to "receive Christ."

The crusade, which began June 3, was held in the Don Maxwell Hall of McCormick Place — a hall covered from wall to wall with some 35,000 seats and as large as "20 football fields side by side," as one reporter described it.

To bring order from chaos, men need to turn back to God, His Bible and His Christ, Mr. Graham said.

"The Bible says that there will come a time when the earth and the heavens are going to be shaken," the evangelist noted. "It also says that there are some things that cannot be shaken. Certain things will never change."

He warned that "Americans intent upon bettering themselves materially are forgetting this assurance and are being led into by illusions."

Chicago Today writer Jack Mealey in his description of "Graham's magical power" on opening night noted: "Half the people arrive carrying Bibles. . . . In the special section for the deaf, fingers and hands waggle in spirited conversation. Behind them, headsets are adjusted by people in the sections labeled 'Chinese' and 'Espanol'."

Mr. Graham urged the audience to continue bringing Bibles every night. "The Bible is going to be my textbook," he said. "Not what the sociologists say. We've heard that! Not what the professors say. We've heard that! Not what the politicians say. We've heard that! What the Bible says!"

Mankind's feeling of helplessness is increased by the difficulty being experienced in distinguishing reality from the illusory, the evangelist said.

He warned that because of the tendency for television to "create myths bigger than reality, we are facing the serious possibility that fantasy may take over."

In the midst of this blending of the imaginary, the distorted and the fragments of reality, men find themselves turning to God, he said.

The evangelist asserted that "we are made by God in His image and without God we are restless, confused and frustrated until we find Him."

Area Conference On

Missions Set For

Starkville July 1

An Area Missions Conference, sponsored by Agricultural Missions Foundation, Limited, will be held at the First Baptist Church in Starkville July 1, according to Arlis Anderson, field representative of the United Chemical Corp., one of the group's directors.

The meeting will begin at 5:00 p.m., with supper at 6:30 and adjournment set for 9:00 p.m.

Mr. Anderson said that the first part of the program is intended pri-

(Continued On Page 2)

NASHVILLE (BP) — The president of the Southern Baptist Convention cautioned Baptist educators here against imitating public colleges and universities that have lowered the bars against drugs, sex and alcohol on the campus.

Carl E. Bates, pastor of the First Baptist Church of Charlotte, N. C., and president of the 11.6 million-member convention, issued the warning in a major address to the annual Association of Southern Baptist Colleges and Schools meeting here.

"Great pressure is already being brought to bear on some of our (Baptist) institutions for unrestricted drinking on the campus, and for open dormitories. . . . and there may be increasing pressure for a more tolerant view of the use of drugs," Bates said.

He commended at least three Baptist university presidents for their strong stands on such issues, saying they and others like them "are offering an option to a large number of the American public who are rightly

fed up with the contemporary note of permissiveness which has created so much moral chaos, and which has wrecked the lives of so many of our young people.

Bates noted there has been general loss of confidence in higher education, which could be attributed to campus disorders, extremist groups on the campus, the failure of many administrators to act decisively, and a general lack of communication.

He said that the 43 Baptist colleges and universities and 11 junior colle-

ges have been "comparatively calm" through the period, but they have been troubled with some attacks of militant anti-intellectualism. They have also suffered from decreasing enrollments caused by escalating costs and lack of scholarship programs.

Bates observed that it would be difficult to overestimate the importance of the contribution of these schools to the growth and development of the nation's largest Protestant denomination.

He cautioned the Baptist college presidents attending the meeting against talking about how little Baptists give to support higher education programs, but to emphasize instead why the denomination should put more funds into their schools.

Baptists must be convinced their schools operate with Christian purpose, and that they uniquely offer high moral standards coupled with instructions by dedicated Christian teachers, Bates told the educators.

"I am for Christian higher education because I know personally what it means to have been able to attend a Baptist college and a Baptist seminary," Bates said. "I know it is expensive to maintain schools, but have we stopped the count the cost to the denomination if we should move out of this area," he added.

Illinois, N. C. Men Speak
The future of the private church-related college and university hangs in the balance and may depend on solving the increasing cost gap for students attending private schools and public, state-supported institutions, the directors of the Illinois and North Carolina state boards of education told Southern Baptist educators here.

The two educators analyzed before the Association of Southern Baptist Colleges and Schools trends in growing enrollments at public colleges and universities compared to decreasing (or stabilized) enrollments at church-related schools, and plans in Illinois and North Carolina for tuition-equalization programs whereby state and private schools work together.

"Unless there is some massive intervention of state and national funds, enrollments in private colleges and universities will go down in the future while enrollments in public institutions will go up," said Cameron P. West, director of the North Carolina Board of Higher Education, Raleigh.

"It is apparent that the growth pattern presented in the state campus

(Continued On Page 3)

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

JACKSON, MISSISSIPPI, THURSDAY, JUNE 24, 1971

Volume XC, Number 16

Published Since 1877

For Schools, Colleges

Bates Urges High Moral Standards

NASHVILLE (BP) — The president of the Southern Baptist Convention cautioned Baptist educators here against imitating public colleges and universities that have lowered the bars against drugs, sex and alcohol on the campus.

Carl E. Bates, pastor of the First Baptist Church of Charlotte, N. C., and president of the 11.6 million-member convention, issued the warning in a major address to the annual Association of Southern Baptist Colleges and Schools meeting here.

"Great pressure is already being brought to bear on some of our (Baptist) institutions for unrestricted drinking on the campus, and for open dormitories. . . . and there may be increasing pressure for a more tolerant view of the use of drugs," Bates said.

He commended at least three Baptist university presidents for their strong stands on such issues, saying they and others like them "are offering an option to a large number of the American public who are rightly

fed up with the contemporary note of permissiveness which has created so much moral chaos, and which has wrecked the lives of so many of our young people.

Bates noted there has been general loss of confidence in higher education, which could be attributed to campus disorders, extremist groups on the campus, the failure of many administrators to act decisively, and a general lack of communication.

He said that the 43 Baptist colleges and universities and 11 junior colle-

STATEWIDE MEETING FOR BLIND PLANNED FOR 1972

A statewide meeting for blind persons was planned for 1972 at a meeting held in Jackson June 16 by local leaders of organizations that involve the blind and others interested. A preliminary meeting of Baptist leaders was held at the Baptist Building, with the following present, from left: Rev. Leon Emery, associate in Cooperative Missions Department; Rev. Edwin Wilson, editor of Braille Evangel, Ft. Worth,

Texas; speaker; Rev. E. L. Howell, Brotherhood director; Dr. Foy Rogers, director Cooperative Missions Department; Dr. Charles Melton, professor of religious education, Clarke College; Rev. Jerry St. John, associate in Cooperative Missions Department, and Bob McKeon, minister of education, Broadmoor Baptist Church, Jackson.

and also in the Congress at this moment.

Earlier pressures in Minnesota, Maryland and Vermont have already succeeded in forcing parochial school aid through the legislatures.

In Illinois, Cardinal Cody is telling Governor Ogilvie what to do and in New York Cardinal Cooke is telling Governor Rockefeller what to do.

The prelates are pressuring the

rating state funds for their sectarian schools. This at a time when many public schools are having to double-shift or close down altogether.

"It is time to speak frankly. These prelates may have their way at the moment, but their manipulation of political power to serve their ends can only result in popular hostility.

Whether they realize it or not, these men are sowing the seeds of anticlericalism in the United States. When

anticlericalism erupts—as it will—they will be amazed and hurt at the consequences of their own behavior.

These clerics are poisoning the politics of this nation. They are forcing politicians to support or oppose them in their drive for public subsidy. They are putting a church issue into politics where it does not belong.

Once there, it will remain until the people turn in anger against the church. It is the perennial blindness of Roman Catholic leaders that they fail to see this.

Once more they demonstrate that they have learned nothing from history. They should get out of politics before they get hurt."

(Continued On Page 3)

Series Of 20 Lay Witness Schools Set For State

A series of 20 area Lay Witness Schools, in which the "WIN" materials will be used, will be held in the state during the summer and fall of 1971 and the spring of 1972, according to Rev. Roy Cullum, secretary of the Evangelism Department of the State Convention Board, sponsor.

Those invited to attend a particular school, to be held in a nearby association, will be five leaders from each association, in the state, as follows:

The Moderator, Superintendent of Missions, Evangelism, Brotherhood and WMU associational directors.

Each associational team will receive an invitation from the Evangelism Department as to which meeting to attend.

The dates and places will not be announced on a statewide basis in order to prevent possible overcrowding at some meetings, Mr. Cullum declared.

These five leaders will then be urged to return to their own associations and direct schools on the associational level and in the churches,

the evangelism secretary said.

Mr. Cullum further said that in order that the training may be thorough and effective, it is strongly urged by our southside leaders in evangelism that no pastor or leader attempt to hold one of the schools without using faculty members who have participated in one of the schools in Atlanta, or in one of the key city campaigns.

The schools will be held at strategic places across the state.

Local church evangelism has been given the possibility of new life through the Witness Involvement Now—WIN materials, Mr. Cullum said.

Produced by the church training department of the Southern Baptist Sunday School Board, in consultation with the Division of Evangelism, Southern Baptist Home-Mission Board, the material was prepared under the editorial coordination of John Ishee, editor, adult curriculum materials, church training department.

The materials center on the local church, where church members are trained to win unsaved people of Jesus Christ.



SENTIMENTAL JOURNEY

CORDOVA, Tenn.—Dr. Robert G. Lee of Memphis takes a sentimental journey into his past—to the two-room shack in which he was born near Fort Hill, S. C., on Nov. 11, 1886. Dr. Lee, pastor emeritus of Bellevue Baptist church and nationally known lecturer and author, did not have to travel to South Carolina for the visit, the cabin came to him. Two years ago, members of the Bellevue congregation

Bus Outreach Consultations Scheduled

NASHVILLE — A two-day bus outreach consultation will be featured during Sunday School Evangelistic Outreach weeks at Glorieta (N.M.) and Ridgecrest (N.C.) Baptist assemblies.

The Glorieta Evangelistic Outreach which is scheduled for July 1-7, will be bus consultation beginning Wednesday afternoon and concluding Thursday afternoon, June 30 and July 1.

An additional bus outreach consultation will be held at Glorieta, Wednesday and Thursday, July 7-8.

Evangelistic Outreach week at Ridgecrest will be July 29 - August 4 with the bus outreach consultation beginning Wednesday afternoon and ending Thursday afternoon, August 5. Also there will be conferences during the week on the use of buses in outreach.

Sunday School Evangelistic Outreach weeks will highlight the functions of outreach leadership, prospect discovery and visitation plans and techniques. Special attention will be given to People-to-People leading in personal witnessing and interpretation of WIN (Witness Involvement Now) plans and materials.

Requests for reservations may be made by writing Reservations to Glorieta Baptist Assembly, Glorieta New Mexico 87535 or Ridgecrest Baptist Assembly, Ridgecrest, North Carolina 28770.

Film Rating Support Withdrawn

NEW YORK — Film agencies of the National Council of Churches and the Roman Catholic Church in the U.S. have withdrawn their support of the film rating system maintained by Motion Picture Association of America. A joint announcement was made in New York by the NCC's Broadcasting and Film Commission and the National Catholic Office for Motion Pictures. The agencies said they can no longer command the rating system, launched in late 1968 by the film industry, because the GP rating — all ages admitted, parental guidance suggested — had become unreliable.

Chicago Started By 2000 Paraders

By John Pearson

CHICAGO, ILLINOIS — Mayor Richard J. Daley sings a hymn during his attendance at the Billy Graham Crusade last week in McCormick Place. Mayor Daley, often referred to as the boss of Chicago, had this to say: "This hall is used for many purposes, but there is no meeting in my opinion that is more significant or important to our people than this crusade of Billy Graham. He is doing so much for America, and is doing so much to rekindle the early spiritual teaching and practices of early America." (Photo by Russ Busby)

Marching With Arthur Blessitt For Jesus

Chicago Started By 2000 Paraders

"One Way, Jesus' Way; One Way, Jesus' Way," was the pounding, rhythmic slogan bounced off towering skyscrapers in the Chicago Loop, Saturday afternoon, May 22, as a surging force of 2000 marchers demonstrated to the Windy City that Jesus is the way. Armed with homemade signs, banners, and bright red "Jesus stickers," the marchers — most of them teenagers — carried the good news from a rally at the Grant Park Bandshell to the Civic Center Plaza led by the "minister of Sunset Strip," Rev. Arthur Blessitt.

The vision for the march and rally grew out of a community concern for the drug problem in Homewood, Ill. Rev. Gordon Nelson, pastor of Homewood Baptist Church and a member of the local Optimist Club, suggested that his club invite Arthur Blessitt to Homewood for a Sunday afternoon rally. Blessitt accepted and encouraged Mr. Nelson to expand the crusade to include a Chicago march and rally.

Nelson promptly assumed leadership of the Chicago march and pulled together representatives from a variety of evangelical denominations and youth organizations. About one-third of the executive committee were Conference Baptists from the Midwest district. Personal support came from Billy Graham and several Chicago sports personalities.

The warm-up rally at the Grant Park Bandshell, scene of the '68 riots, saw the "Jesus freaks," as Chicago Today labeled them, give cheers and pray together. "Give me a J," Blessitt would yell. "J!" the crowd would shout. And after spelling J-E-S-U-S, Blessitt would ask, "Who does Mayor Daley need?" "Jesus!" the

marchers would respond. "What will get you higher than acid?" "Jesus!" "What does the whole world need?" "Jesus! The yells were loud and vigorous and punctuated with 2000 index fingers pointing to heaven.

Before leaving the bandshell, Blessitt called the group to their knees and prayed, "Empty us for Your glory as we demonstrate to this city our commitment to Jesus." Marching six abreast and with ample police supervision the cheers for Jesus swelled through the sophisticated streets of Chicago to the astonished looks of passers-by.

The Chicago police were happily surprised as well. Some police were sent home because the march, a rally were so well organized by its own marshals. One officer said, "This is fantastic. It's better for Chicago than most of the other groups. This is a good group. I'd like to see more of these, several times during the day." Blessitt led the marchers in cheering, "Chicago police, Jesus loves you. Chicago police, we love you."



Evangelist Blessitt on his knees at invitation time.

At the Civic Center, where the crowd was estimated by a Chicago Tribune reporter to be more than 4500, Blessitt preached to the marchers and hundreds of onlookers drawn to the Plaza. The crowd response was varied.

A young photographer said, "This is too slick, it's too phony. The kids are probably sincere, but I doubt that they know what's happening around. Blessitt is more of a jet-set preacher. I really don't believe what he's saying. I don't believe Christianity gives real peace. How much peace has there been in the last 2000 years?"

"It's okay," an older man observed. "I'm not for it or against it. They're human beings just like the rest of us. Christ gives peace, partially."

Following a half-hour message, described by one Conference minister as "one of the best messages at Bethel Founder's Week," Blessitt gave a public invitation and people began coming to the front to turn to Christ. Trained counselors met them there and began to share the good news of receiving Christ as Savior.

Blessitt welcomed the people coming forward and then mounted the platform with a smile and shouted, "A brother just gave his heart to Jesus and gave up his boozie. Amen!" The Christians roared back, "Amen!"

"Glory to God," Blessitt cried and emptied the half bottle of booze onto the platform. "Bring your acid and speed up here and we'll get rid of it. Praise God!" The Christians roared again.

Soon a large cardboard box was filled with uppers, speed, acid, booze and even a needle. "What gets you higher than acid and booze?" Blessitt cried. "Jesus!" the crowd answered.

Blessitt asked a police officer to take the box of drugs, and comment-

ed, "This has probably never happened before in America!"

The rally closed with the entire mass of people on their knees singing "The Lord's Prayer. With hands raised to heaven, the marchers' hymn brought a sharp contrast to the bustling surroundings of the city.

For Christians, Blessitt's words would continue to linger on. "It's one thing to march. It's another thing to really love a brother on a street. It's another thing to go out on a date and get high. Jesus calls us to take up His cross and die to our own self-centeredness." — From The Standard (Baptist General Conference)

Area Conference

(Continued from page 1)

mainly for the farmers of northeast Mississippi but for the evening program the women and girls of WMU and its organizations and Royal Ambassadors are especially urged to attend.

Personalities on the evening program will include Dr. Jessie C. Fletcher, director, Mission Support Division, Southern Baptist Foreign Mission Board, Richmond, Va.; Owen Cooper, Yazoo City, Baptist layman; Dr. W. L. Compere, president of Clarke College and Mrs. Burke Murphy, Starkville.

Among those speaking on the afternoon program will be Jerry Clover, Yazoo City layman, president of the organization.

Mr. Anderson said that the organization urged people not only from northeast Mississippi, but from every section of the state, to attend.

Agricultural Missions Foundation, Ltd., is a non-profit association of Christian laymen banded together to support agricultural missions around the world as a means of winning the lost to Christ.

It operates in cooperation with the Foreign Mission Board of the Southern Baptist Convention.

brew Union College, noted that while certain Christian scriptures have hostile indications for Jews, they do not have to have hostile consequences.

On the Baptist side, seminary professors present stated that courses in Old Testament and New Testament help produce a better understanding of the Jews as does exposure to seminarians to Jewish lecturers. Also courses in Christian ethics help combat anti-Semitism, they noted.

Sandmel reminded the scholars that "if we achieve understanding even sympathetic understanding, our respected theologians are no less than irreconcilable to each other. One cannot blend belief in Jesus as the Messiah with unbelief in him as the Messiah, the abrogation or annulment of the laws of Moses with their eternal validity or atonement as brought by divine grace with atonement by man or one single act of atonement by the Christ with man's need for annual atonement."

mutual understanding and mutual affirmation."

In a major address, Rabbi Samuel Sandmel, professor of Bible and Hellenistic literature at the host college, said, "Two hundred years ago when a Christian persecuted a Jew he did so because he was a Christian. If he does also in our times, it is despite him being a Christian. Such Christian persecution, as distinct from hostility or discrimination, has disappeared almost entirely from the modern western world."

Sandmel recalled the persecution his father has known in Eastern Europe from Christians. "His (the father's) misfortune was that his encounter was with ignorance, not with Christianity," the noted scholar declared. "My encounter has been what has seemed to me authentic Christians — men who have been gentle — and because we're Christians."

Jewish historian Ellis Ridkin, He-

Baptists In Texas To Vote On Independence Of School

DALLAS (BP) — For the third consecutive year, the Baptist General Convention of Texas will decide whether or not to grant independent status to a convention-owned school, and will ponder the fine points of separation of church and state.

When the convention meets in Houston next October, messengers will hear recommendations from its Executive Board to free the University of Corpus Christi to seek outside financial support and operate as a private institution.

They will also decide whether the "spirit" of the convention's church-state separation policy would be violated by a lease-back proposal for a dormitory now owned by Howard Payne College, Brownwood, Texas.

Meeting here for quarterly session, the convention's Executive Board endorsed a plan which would allow Howard Payne to sell a men's dormitory to the city-established, tax-free Brownwood Higher Education Authority.

"It violates the spirit of our policy,"

it for \$1 million. The city organization would obtain the \$1 million purchase price by the sale of municipal bonds.

The Baptist school would then lease back the dormitory for 20 years and repurchase it at the end of that period for \$1.00.

By a two-vote margin, the convention's Executive Board approved a ruling by Board Chairman James Harris of Fort Worth to submit the matter to the annual convention.

Harris made the ruling, he said, because "questions have been raised about whether the plan, previously approved by the convention's Christian Education Commission and program coordinating committee, violated the convention's church-state policy."

"It is, in effect, the use of the state by the church," declared Texas Convention President Jimmy R. Allen of San Antonio, who rose at the Executive Board meeting to oppose the plan.

"It violates the spirit of our policy."

Allen continued. "Grass roots Baptists who believe strongly in separation of church and state will be impatient with anything they think is manipulation or camouflage of the real issue."

"The men who proposed this are men of good character and good intent," added Allen, who is also a member of the Howard Payne board of trustees. "It's that gray area of interpretation which Baptists have trouble with," he said.

Christian Education Commission Secretary Woodson Arnes told the Executive Board that both the commission and the program coordinating committee do not believe the plan violates the policy.

"First, it seems to us," Arnes said, "that Howard Payne College has the right, with convention approval, to sell one of its buildings and in turn lease it back from the purchaser."

"Second," he said, "it appears to us that the tax-free status of the Brownwood Higher Education Authority is similar to a charitable foundation such as our Texas Baptist Foundation. The tax-free status of Howard Payne College is no different from the tax-free status of the Brownwood Higher Education Authority."

An Old-Fashioned Bell Rings Out At Willard F. Bond Home For Men

The "ding-dong" of an old fashioned bell used to be quite common to summon families to dinner or individuals to a particular meeting. The use of the bell has almost disappeared now.

They have become heirlooms.

Not at the Willard F. Bond Home in Madison County, however.

The old men there still use a bell to summon each other to meetings.

Located on a pole outside the chapel, the old fashioned bell is used every Friday, at least, to call the men to a chapel period sponsored by Mississippi College students.

In fact, the energy of the bell ringers has a lot to do with the number of men in attendance.

But whether the attendance be large or small, the Baptist Student Union collegians bring a little sunshine to the hearts of those on hand.

It works the other way, too. The students receive a little sunshine because of their contact with the men.

The exchange takes place every Friday afternoon. The Home is one of several mission points visited by the Mississippi College group during the week.

Every visit begins with a religious service conducted by the students.

Congregational singing, special music, and a sermon are included.

A "must" at each of the services is to close out with Hymn No. 480, "God Be With You Till We Meet Again."

The students tell of the time the song leader for the day informed the

men that they would sing only the verse, not the chorus.

The group sang the verse; the pianist and song leader stopped; the men kept on. The chorus had to be sung or the song wasn't complete.

Then there's the time the B.S.U. Hour of Power Choir sang at the home prior to Christmas. The director wasn't aware that No. 480 was a tradition.

When he announced that the program was over, the men would not leave. Finally one of the regular visitors to the home suggested the accompanist play No. 480.

The men were satisfied. The program was complete.

Following the worship services, the collegians visit the men confined to the infirmary. It is here that they work up a close acquaintance with the men.

Getting to know the men as individuals as a rewarding experience," says one of the students who makes the trip each week.

"Every man at the home craves friendship and a kind word. We seek diligently to provide them with this desire."

The old bell on the pole in front of the Willard F. Bond Home chapel will ring again this Friday.

A hearty "ding-dong" will bring the men together. The Mississippi College students will spread a little sunshine to the oldtimers.

Because of this, they will return to campus with a little sunshine in their hearts.

It all started with the ringing of a bell.



Bible Society Receives 'The Story Bible'

NEW YORK — Pearl S. Buck autographs the first copy of her latest book, The Story Bible, presented to the American Bible Society. Receiving the leather-bound volume of Bible Stories is Dr. Laton E. Holmgren, the Society's general secretary. In her new book, the Nobel Prize-winning author retells 72 Biblical stories, beginning with the Creation and closing with the story of Pentecost. Miss Buck's family is now well represented in the American Bible Society collection, which also contains editions of a New Testament, translated from Greek into Chinese by Miss Buck's missionary father more than 50 years ago. (RNS photo)

Baptist - Jewish Dialogue In Cincinnati: Asks Understanding

CINCINNATI, Ohio (BP) — Approximately 40 Jewish and Baptist scholars closed a four-day dialogue at Hebrew Union College here with a call for religious freedom for citizens of the Soviet Union.

The adopted statement noted the conferees' deep concern over the denial of fundamental human rights of Baptists, other Christians and Jewish persons in the Soviet Union.

Specifically mentioned was Ruth Alexander, who is confined to a labor camp. The statement called for amnesty for her and "other dissenters of conscience who have been repressed."

The scholars called on President Nixon and other government officials to intercede on behalf of these persons in order to bring about their release and restoration of their full human rights.

The dialogue participants also ask-

ed the Southern Baptist Convention and the American Jewish Committee to carry forward vigorously a joint effort of intercession in behalf of their persecuted brothers in the Soviet Union.

The dialogue was the second such event between Baptists and Jews jointly sponsored by the Department of Interfaith Witness of the SBC Home Mission Board and the Interreligious Affairs Department of the American Jewish Committee.

In introductory remarks, Rabbi Marc Tanenbaum, national director of Interreligious Affairs for the American Jewish Committee, stated, "The symbolism of Baptists and Jews meeting together annually in fellowship and mutual respect in itself is as meaningful as the subject matter we choose to discuss."

He continued, "In the past we have denied one another, negating the value of one another as religious beings. Now we are attempting to foster

mutual understanding and mutual affirmation."

In a major address, Rabbi Samuel Sandmel, professor of Bible and Hellenistic literature at the host college, said, "Two hundred years ago when a Christian persecuted a Jew he did so because he was a Christian. If he does also in our times, it is despite him being a Christian. Such Christian persecution, as distinct from hostility or discrimination, has disappeared almost entirely from the modern western world."

Sandmel recalled the persecution his father has known in Eastern Europe from Christians. "His (the father's) misfortune was that his encounter was with ignorance, not with Christianity," the noted scholar declared. "My encounter has been what has seemed to me authentic Christians — men who have been gentle — and because we're Christians."

Jewish historian Ellis Ridkin, He-

Fifteen State Residents Contribute To "Encyclopedia Of Southern Baptists," Volume III

NASHVILLE — 15 residents of Mississippi are a part of the 603 writers who contributed 1,151 articles to the recently published Volume III of the Encyclopedia of Southern Baptists. Contributors from this state are:

Joe Abrams, Wheeler Clifton Cathey, William Compere, Carey Cox, W. P. Davis, C. B. Hamlet, III, J. Clark Hensley, Purser Hewitt, Ernest Earl Kelly, Jr., Anne Washburn McWilliams, J. Ralph Nookster, Paul

Munphy, Joe T. Odie, Howard Edgar Spell, and Ralph Bishop Winders.

Following the same format as the first two volumes, this one was planned and produced by Southern Baptists themselves, working through their organized agencies and state Baptist bodies.

Volume III is dedicated to the late Davis C. Woolley, former executive secretary of the Historical Commission. He served as managing editor on the project until his illness in September. At that time, his associate, Lynn E. May, Jr., took over the project. May is the new executive secretary of the Commission.

This volume of the set contains in-

formation about the history, viewpoint, method, life, and work of Southern Baptists through 1970. It expands and updates the material of the first two volumes.

Churches In Chicago Test SBC Witnessing Materials

CHICAGO, Ill. (BP)—In a move to test new Southern Baptist evangelistic materials outside the Atlanta area, 27 Chicago churches held simultaneous lay evangelism schools here, recently.

Use of the materials in a Thursday night visitation in the Chicago area resulted in 43 professions of faith, and 27 similar decisions on other days of the week.

Witness Involvement Now (WIN), produced by the Division of Evangelism of the Southern Baptist Home Mission Board had been previously used only in Atlanta churches with division staff members teaching. The Chicago schools were proving ground to determine whether the materials are as effective in a local church sit-

uation, board officials said.

An average of 475 people attended the WIN schools, which featured classroom type presentations for five days. On the fourth evening, the students went into homes for personal witnessing, testing the methods they had learned during the week.

One layman spoke at a downtown rescue mission where 15 professions of faith were registered. A teenage girl witnessed to 11 of her friends and nine expressed commitment to Christ.

Jack Stanton, associate director of the division and director of lay evangelism, called the week of a success. "This meeting reached and trained laymen of various backgrounds to witness effectively and proved the feasibility of our ultimate goal which is to train laymen to train other laymen," Stanton said.

WIN materials prepare a person to lead a prospect from an introduction to Christianity to the beginning his growth as a Christian Stanton said.

This was also the first time laymen had been used as teachers. Of the 23 teachers about eight were laymen.

James Norman, assistant to the superintendent of missions in Chicago South Zone, expressed pleasure at the use of laymen in training. "In every school were laymen led there was a good response. Pastors said that having a lay teacher added to the effectiveness of the school."

The Chicago week also disclosed the adaptiveness of WIN materials to each church's particular situation, Norman said.

"She Being Dead Yet Speaketh . . ."

Miss Gladys Keith, who was for many, many years director of the Rachel Sims Mission in New Orleans, died last year. But the dedicated missionary, a marvelous Christian woman, has not been forgotten. The story of her work was printed in Vacation Bible School materials for older children, along with her name and address. Miss Keith's sister in Kilmichael, Mississippi, says that at least 600 letters to Miss Keith have been received expressing appreciation to her for her work in missions. Writers of the letters were not aware that Miss Keith had died. This article is written to remind others of her fact — and to add that "she being dead, yet speaketh . . ."

Baptist Board In California Opposes State Legislation

FRESNO, Calif. (BP) — The Executive Board of the Southern Baptist General Convention of California adopted resolutions opposing legislation authorizing licensed prostitution in the state, a state lottery or other forms of gambling, and aid to parochial schools through a "voucher system" or any other method.

The board, meeting here, also accepted the resignation of the editor of the California Southern Baptist and adopted a record mission offering goal for 1972.

J. Terry Young resigned as editor of the paper after eight years, effec-

tive June 30. Young will join the faculty of New Orleans Baptist Theological Seminary.

The board approved a Cooperative Program goal for 1972 of \$1,400,000 an increase of \$70,000 over the 1971 budget goal. Of the total, 26 per cent will go to world mission causes of the Southern Baptist Convention. Final approval must come from the full convention next fall.

The board urged Baptists in California to examine the pertinent issues and express their convictions to the appropriate legislators.

Work Inaugurated In Ecuador's Third City

By Stanley D. Stamps, Missionary Two Baptist chapels were inaugurated simultaneously early this year in Cuenca, Ecuador, under the leadership of Archie V. Jones, Southern Baptist missionary from Mocksville, N. C.

One of the newly opened preaching centers is situated downtown in rented quarters only three blocks from Cuenca's main cathedral. It has a seating capacity of about 60 on benches made by the missionary himself.

The other chapel is located in another section of the city far from any other Christian witness. Services are held in the downtown center on Sundays and on Wednesday nights, while on Tuesday and Saturday nights services are conducted in the other chapel.

Cuenca, Ecuador's third largest city, is situated in the Andes mountains and boasts a population of more than 80,000. It is the capital of the

province of Azuay and is a noted university center.

Cuenca has long been characterized by an ultraconservative attitude.

The spires of 50 or more Roman Catholic churches may be seen rising above the red tiled roofs of the city.

For years the only non-Catholic witness in Cuenca was that of the Lutheran World Prayer League, which maintains a school and a bookstore as well as a church. Another evangelical group was active in the city conducting correspondence courses and home Bible study groups but did not establish a church until recent months.

Baptist entry into the city came as a result of a long-standing desire on the part of the Baptist Mission in Ecuador. Upon returning from furlough in the States, Archie and Julia Jones and their three children located in Cuenca last July.

Shortly after moving into their rented house the Jones family opened it up for Bible study and Sunday worship services. Intensive use of both radio and local newspapers attracted attention to the presence of Baptists in the city. Archie made a wide use of tracts and other printed literature.

Soon he found the people both curious and interested in what he represented. People frequently stopped him downtown or in one of the several parks to engage him in conversation about what he believes and what Baptists teach. This has opened a number of favorable doors for the missionary.

On one occasion Jones packed a cardboard box with gospel tracts loaded it on the rack behind the seat of his motorcycle and headed toward town. On his way up a hill approaching the downtown section he was flagged down by a pedestrian.

When he stopped he was told that his tracts were scattering in the wind. Looking back down the street he saw a white trail of tracts marking his route.

Immediately people along the way busied themselves gathering up the scattered tracts. One by one they caught up with the missionary cyclist and returned the tracts to him. In turn Archie gave each one some sample of the literature they had salvaged. This gave him an unusual opportunity to witness to those who had been so helpful and others who gathered round in curiosity.

Contrary to what was expected, the Joneses found the residents of Cuenca quite open and willing to discuss the gospel, although visible response to evangelical witness has been slow in that city. A reported 300 or more made public decisions last August in an interfaith evangelistic campaign, but follow-up on these has been difficult.

Rites Held For Keel; Was Accident Victim

Funeral services were held Monday, June 14, in Donelson, Tenn., for William Baker (Billy) Keel, 18.

Keel, son of Mr. and Mrs. William A. Keel, Jr., died as the result of injuries sustained in a car-motorcycle accident June 3. He is survived by his widow, the former Jeena Lee Slaughter of Vienna, Va., who is expecting their first child in September. He was a nephew of Richard David Keel, circulation manager of the Baptist And Reflector, and Pickney Keel, managing editor of the Nashville Banner. He was the grandson of Dr. and Mrs. William A. Keel, Sr., a former professor at Carson-Newman college and Union university. His grandfather was also formerly employed by the Mississippi Baptist Convention Board as Director of Work with National Baptists.

Immediately people along the way busied themselves gathering up the scattered tracts. One by one they caught up with the missionary cyclist and returned the tracts to him. In turn Archie gave each one some sample of the literature they had salvaged. This gave him an unusual opportunity to witness to those who had been so helpful and others who gathered round in curiosity.

Contrary to what was expected, the Joneses found the residents of Cuenca quite open and willing to discuss the gospel, although visible response to evangelical witness has been slow in that city. A reported 300 or more made public decisions last August in an interfaith evangelistic campaign, but follow-up on these has been difficult.

The presidents of six Baptist colleges and universities, three each responding to the two addresses, did not support or oppose the speakers' suggestions for tuition equalization legis-

lation, but several emphasized West's plea for Baptists to become involved in the decision-making process affecting private and public school enrollment.

"Since the public policy has a great deal to do with our enrollment, we had better get involved in public policy," said John Hamrick, president of the Baptist College at Charleston, S. C. Hamrick added that Baptists must work in the political structure, but they must also do a better job of "selling the product we already have."

Tuition Grants Questioned

Herbert Gabhart, president of Belmont College, Nashville, said that if Baptists "are going to maintain church-related colleges, we must seek to have college-related churches."

He pointed out that legislation in Tennessee for tuition equalization was "emasculated in committee" with the legislature cutting out a \$5 million scholarship program.

"But I don't believe tuition grants will solve all our problems," Gabhart said. He added that one out of every five Tennesseans is a Baptist, and that while Baptists give \$1.74 per person for Baptist higher education, they pay \$44 per year each in taxes to support the state's colleges and universities. He said churches must give more support to Baptist colleges, citing one example of a church that voted to give \$80,000 or 13 per cent of its annual budget for three years to Baptist schools.

Daniel Grant, president of Quachita Baptist University in Arkadelphia, Ark., warned that much of the future of Baptist schools depends on how the Baptist school presidents and deans attending would respond to the challenge West and Holderman presented.

Grant said Baptist educators must re-examine the product they are "selling," the nature of the "market," and the nature of the "customers" to whom they sell their "product." He called for more emphasis on the "unique" aspects of higher education at a Christian-oriented college or university.

Baptist higher education institutions and their leaders were challenged here to put influence more fully into the mainstream of the Southern Baptist Convention.

In the closing address to the annual meeting of the Association of South-

ern Baptist Colleges and Schools, W. C. Fields, public relations secretary of the SBC Executive Committee, issued a plea for Baptist school personnel to "enter more forcefully and constructively into the affairs of the denomination."

Fields told the educators their background and skills uniquely qualify them to help the denomination to carry on the convention approved theme for this year, "Living the Spirit of Christ in Openness and Freedom."

He also urged them to help Baptists to conduct a searching analysis of the faith we profess. "There is a lot of counterfeit religion which needs replacing with the real thing," Fields said.

"In our land there is a lot of self-reliance posing as faith, a lot of showiness labeled as wisdom, a lot of anthropology going under the name of ethics, and a lot of conscience which is construed to be God," he said.

"Our malady in this country today is partly too much religion and too little faith, and not enough wisdom to know the difference," Fields said.

He called for Baptists to work together as the churches "face harder times ahead."

The association is made up of 22 schools involving 22,000 students in the school term just closed.

Ben C. Fisher, executive secretary of the SBC Education Commission, announced enrollments of 83,993 for senior colleges, 10,130 for junior colleges, 10,992 for seminaries, 3,112 for academies, and 871 for Bible schools.

1918 — Airmail Service On May 15, the first scheduled airmail service in the U. S. from New York City to Washington, D. C., took place. Stamp cost 2¢ (reduced to 6¢ by November of that year).

Six hundred U. S. Marines defeated Spanish forces in Battle of Guantanamo Bay, Cuba, on June 15, 1898.

General Pershing arrived in Paris on June 14, 1917, to direct U. S. overseas army.



Baptist Book Store Holds Joint Autograph Party

Dr. Joe Odie, editor of the BAPTIST RECORD, chats with friends about his new book, "Is Christ Coming Soon?", during a recent autograph party at the Jackson, Mississippi Baptist Book Store. The book store gave a joint autograph party for Odie and Dr. Chester Swor, author of The Parent Slant. Both men are residents of Jackson and had books released by Broadman recently. Talking with Odie are (left to right) Dr. Charles Clark, manager of the store; Mrs. Frances Manning and Mrs. Hattie Johnson, sales clerks; Rev. Carey Cox, executive secretary of the Mississippi Baptist Foundation; and Rev. Wilbur Erwin, pastor of the Forest Hill Church.

Dr. Chester Swor, author of The Parent Slant, reads a telegram congratulating him on the release of his new book to Mrs. Hattie Johnson, sales clerk in the Jackson, Mississippi Baptist Book Store. The book store gave a joint autograph party for Swor and Dr. Joe Odie, author of "Is Christ Coming Soon?" Both men are residents of Jackson and had books released by Broadman recently.

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

EDITORIAL

Guest Editorial

The Price Of Peace

Al Shackleford in
Indiana Baptist

Southern Baptists experienced their most peaceful convention of recent years in St. Louis last week, but they paid a tremendous price for peace. The harmony-laden session came at the sacrifice of the time-honored Baptist principle of the autonomy of the convention in session.

The parliamentarian ruled a sentence in Bylaw 16 (taken out of context) required that all motions affecting an agency or institution must be referred to the Executive Committee or to some other committee of the convention.

The ruling is a violation of Bylaw 12 which states that the convention Order of Business Committee must provide time for discussion and consideration of each motion.

This is the first time in the memory of convention observers that messengers were denied the right to debate and to vote on motions presented during a convention. This in essence denies the convention the power to be a convention.

One can easily imagine what would have happened in Denver last year had the messengers been denied the privilege to discuss or to vote on the Broadman Bible Commentary!

Constitutionally, the Southern Baptist Convention is the messengers in session for those three days each June. To be told that the convention cannot act when it meets should rightly raise questions in the mind of all defenders of Baptist autonomy.

The import of the ruling of the parliamentarian means that the Executive Committee will be a filter of any motion by a messenger before the convention can discuss and act upon it.

By requiring that all motions affecting an agency (and there are very few issues that do not affect an agency's budget or program assignment) must first go to the Executive Committee means two things: (1) any action—no matter how critical—must be delayed for at least one year, and (2) the messengers would only have the choice to approve or disapprove the report of the Executive Committee. Any other action would then go back to the committee.

Bylaw 16 was provided to give guidelines for the handling of motions, recommendations, or resolutions from agencies and institutions of the convention. It provides that such matters

of business must be in written form so that the messengers can properly consider the proposals. Even a casual reading of the bylaw makes this obvious.

The purpose of Bylaw 16 is to protect the messengers from hasty motions by the agencies. Last week's interpretation reverses this to protect the agencies from motions by messengers.

It is always possible that 15,000 messengers in a mass meeting will be emotionally led to make an improper decision.

However, this is the Baptist way of operation, and if we ever get to the place that we do not trust this process and the messengers themselves, we have ceased to be Baptists.

After several challenges the messengers voted to refer the question of interpretation of Bylaw 12 and 16 to the Executive Committee for study and that its report be the first order of business at the 1972 convention in Philadelphia.

This will be helpful, but the delay in considering this basic issue meant that this year's SBC was almost devoid of any business initiated by the messengers. In this respect it was not a Baptist meeting.

The messengers came to St. Louis apparently determined not to have the

stormy, bitter repeat of the 1970 SBC in Denver. Resolutions which would have drawn much debate and repeated amendment in past years went through with little discussion.

They went home with five unused ballots—which should be some kind of a record. Five ballots were used—four in the election of officers and one approving the motion asking for a new writer of the Genesis section of the Broadman Bible Commentary.

Even the discussion on the commentary was rather subdued. Those opposing the motion did so on the basis of giving the convention-elected board of directors of the Sunday School Board ample time to work out the mandate of last year's vote.

Attendance in St. Louis was fewer than anticipated. No doubt the absence of controversial issues and the knowledge of the limited seating in 11,000-seat Kiel Auditorium discouraged some.

Under the change adopted last year, this convention began on Tuesday morning. It is to end on Thursday (no time stated), with this year's Order of Business Committee choosing to have only one Thursday session.

The SBC actually had only six sessions—four of which had business sessions. With the mod of the messengers, however, this seemed to be sufficient.

Advertising Policy

We have been asked concerning the advertising policies of the Baptist Record. While we do not have a long set of rules, we do have some general policies, which have developed from the experience of years of directing the affairs of the paper. Here are the main policies which guide us:

1. We do not carry any advertising which we feel would not be of good taste in a religious publication.

2. We do not carry insurance advertising for companies which are not licensed in Mississippi, which are not approved by the State Insurance Commission, or which do not have agents in Mississippi.

3. We do not carry advertising for Church Bond firms which are not members of the National Association of Church Financing Organizations. Even then we carefully check to make sure to be sure that it is reliable. We can-

not guarantee what any company will do, but we do our best to advertise only responsible, reputable firms.

4. We do not carry advertisements of church bonds being offered by churches where the indebtedness is to be more than three times the annual income of the church at the time the bonds are issued. (We adopted this policy after having advertised bonds for some churches that evidently went too deeply in debt, and got into financial difficulties, creating problems for the bondholders.)

5. We do not solicit or carry "good will" advertising, that is, advertising which is given to the publication, or to make a donation to the publication.

6. We do not carry political advertising.

Again, we heartily agree. Smilingly she hurried away, but went nowhere near the water fountain.

It wasn't as if she had to come by our way. We were in the last booth, and it was not on her way from anywhere to anywhere else. But she kept making her little side trips to see what we needed. Every time we thought surely she'd return with a cart of butter, water, catsup, coffee, cream, sour cream and other goodies. But she never did. She expressed her concern, smiled and went on about her business.

What's the lesson? Sometimes I see myself doing exactly what that waitress did. I go, look at a situation, see a need, smile at the needy (needy of spiritual things or physical things), and hurry away as if I were going to come back with what they need.

Then, carelessly or deliberately, I don't. I wonder how many lonely, sick, sad, worried, perhaps even hungry people have seen the concerned smiles of us Christians and still wait our return?

THE BAPTIST FORUM

Questions Meaning Of "Jesus People" Movement

Dear Dr. Odie:

Regarding your editorial on the "Jesus people" (BR May 27) I feel I must voice a note of concern. I have observed the press releases on this. I have read the opinions of some of our own Southern Baptist leaders. I have watched first hand little fringe disturbances, like the first warning breezes of a mighty hurricane, and I cannot help but have a deep feeling of concern and uneasiness. It is my opinion that these people are, to a large degree, merely followers of themselves. It seems their motivation has to be "turned on" by great shifting and swaying crowds, set to a most primitive and unscarred beat. (If I may use such a word.) This in no way resembles the crowds at great revivals or other religious gatherings.

I have long held, and still hold that if revival ever comes it will come on the wings of the grand old hymns of the church; not in the idiom and music of the hippie.

Robert L. Dickey
1291 Dogwood Drive
Memphis, Tennessee 38111



A HIGHER PLANE

A Woman's World Reaches Far Beyond the Ironing Board

Willa Fancher

It wasn't so funny when it was happening. Later, though, our family saw the hilarious side of it, and we have enjoyed it over and over. Besides being funny, there was a lesson in it.

We took our cousin Kenny Askew, who was spending the summer of 1969 with us from Japan, to eat at a steak house in a neighboring city. A "Closed" sign greeted us at the steak house door, so we soon found another such place. James went in to case the joint and be sure all five of us could eat steaks within the accommodation of his wallet (notice I didn't say, "his budget"). We could.

After we ordered, we went through the usual evaluation of atmosphere and compared this restaurant with others. Our first impression was good. Our waitress was quite typical. She was Jenny-on-the-spot with silver, napkins, and water. We anticipated superb service.

It worked out differently. Finally we got our meal, all except some butter. Finally we got the usual refills on everything. Our first waitress came by, surveyed the table pleasantly and said, "Oh, you need butter, don't you?"

We assured her we did. Off she went, we thought to fetch butter. After a bit, she came by empty-handed and said, "My, you need water, don't you?"

Again, we heartily agreed. Smilingly she hurried away, but went nowhere near the water fountain.

It wasn't as if she had to come by our way. We were in the last booth, and it was not on her way from anywhere to anywhere else. But she kept making her little side trips to see what we needed. Every time we thought surely she'd return with a cart of butter, water, catsup, coffee, cream, sour cream and other goodies. But she never did. She expressed her concern, smiled and went on about her business.

What's the lesson? Sometimes I see myself doing exactly what that waitress did. I go, look at a situation, see a need, smile at the needy (needy of spiritual things or physical things), and hurry away as if I were going to come back with what they need.

Then, carelessly or deliberately, I don't. I wonder how many lonely, sick, sad, worried, perhaps even hungry people have seen the concerned smiles of us Christians and still wait our return?

"MASTER CONTROL"

"Two Dollar Putter"

By Dr. James Pleits

I was playing golf the other day with a man who had a shiny new putter. It was really a beauty. It was sort of hard not to be envious. Mine is pretty well beat up from putting hickory nuts and pine cones.

My friend saw me looking at his putter and said, "What do you think it cost?" I was thinking twenty or twenty-five dollars, but before I could answer he said: "It cost two bucks." I replied: "Two bucks! Two bucks for that pro-model Spaulding!" "That's right," he said, "two dollars. I picked it up at a local pawn shop. When I asked the man what he wanted for the putter he said almost apologetically, 'two dollars.' It was covered with rust, but I cleaned it up. Now it's as good as new."

The man running the pawn shop was a poor appraiser. He didn't realize the value of that golf club.

In a very real sense all of us are appraisers. For one thing, we're constantly appraising people. I'm afraid most of us have a tendency to under-appraise the value of people.

Albert Schweitzer's first cousin, Jeanne, was a poor appraiser. He found the young Schweitzer a "thorn in the flesh." He said, "Schweitzer was a pupil that seemed to have neither mind nor heart for music."

The music teacher put a price of two dollars on the boy. He should have appraised him as a priceless pupil.

Jesus Christ is a great appraiser. He sees us not simply as we are, but as we can become. The world may appraise us at two dollars. We're pretty battered and scarred and covered with rust, but God sees beneath the surface. He knows the kind of person we can become.

Don't try to clean off your own rust. You can't do it, but God can. The Bible says the blood of Jesus Christ, His Son, cleanses us from all sin.

On The MORAL SCENE...

"Major segments of the American motion picture industry are turning away from the detailed exploration of sex in feature films. Several companies have banned 'X' category films in their production schedules. Most also have decided to make very few, if any 'R' category films. A storm of complaints by exhibitors and declining box office receipts have combined with other factors, including the huge success of some recent films without heavy sexual content, to spur the change. The shift is already a fact in the film schedules at oldline studios and among independent feature film makers, but it will not become widely apparent to the theatergoers for at least six months." (New York Times New Service, Arkansas Gazette, 4-22-71)

The Baptist Record

515 Mississippi Street

Jackson, Miss. 39201

Editor
Joe Abrams
Associate Editor
Anne McWilliams
Editorial Associate
William H. Sellers
Business Manager
Official Journal of The
MISSISSIPPI BAPTIST
CONVENTION BOARD
W. Douglas Hudgings
Executive Secretary
The Baptist Building
Box 530, Jackson, Miss. 39205
Baptist Record Advisory Committee: Kelly Dampier, Charleston; Paul H. Leber, Moss Point; G. O. Parker, Magee; Bob Ramsey, Tupelo; Purser Hewitt, Jackson; Hardy Denham, Newton.

Subscription \$1.00 a year payable in advance. \$1.00 weekly except one week in July and one week in December.
Second Class Postage paid at Jackson, Mississippi.
The Baptist Record is a member of the Southern Baptist Press Association, the Associated Church Press and the Evangelical Press Association.

The Jesus Movement Now Sweeping

(Continued from page 1) it? "Jesus Christ," they reply. For lack of a better word, the "movement" is raging across the nation like a wind-driven brush fire, jumping any obstacle to break out in dozens of forms and dozens of places.

A "Jesus Festival" in Evansville, Ind., draws thousands. Young people pour into revival meetings in Texas, Oklahoma, New Mexico, Ohio, Kentucky, Florida. Georgia teens organize a high school youth for Jesus. In Birmingham, Ala., they picket a pornographic book store. Record crowds of teenagers pack evangelistic meetings in North Carolina, Illinois, Tennessee.

Christian communities spring up in major cities across the country. Thousands are baptized dramatically in the Pacific Ocean. "Jesus freaks" roam the streets "rapping" about Jesus with everyone they meet. Teenagers take over revivals in local churches and spend hours "sharing" their faith, experiences, and testimonies. High School students take their Bibles to school, and avidly read the scriptures in every spare moment.

They are intensely evangelistic, highly legalistic. They believe the Bible word-for-word, literally. They are pietistic. Many have received "the baptism of the spirit." And they are convinced Jesus is coming again, SOON!

During the first half of 1971, Jesus was "where it is at, man," among the youth of the nation. Drugs are out, Jesus is in!

Discarded is the drug culture in which minds were left dizzying with psychedelic hangovers. Discarded is the try - anything craze that sent them scurrying after any thrill, from sex to satanism. Gone is the gut-deep emptiness. The search is over: Jesus is the answer.

Like all new "Movements," it has attracted the national spotlight of the news media. Life and Look carried big picture spreads. Time and Newsweek devoted shorter pieces to it. Most focused on the locality where the movement has been most intense — Southern California. (Time used a cover story on the movement in mid-June—Ed)

But "the movement" is not confined to Southern California.

It stretches from coast to coast. Nearly every major city has seen some manifestation of it. It is in the churches. It has touched Southern Baptists. Not all the participants in the movement should be labeled "Jesus freaks."

In Houston, a "Spiritual Revolution Now (SPIRENO)" crusade sponsored by the First Baptist Church resulted in more than 11,000 decisions, including 4,000 professions of faith. The pastor of the church estimates that 70 per cent of the converts have been baptized and shepherded into some church in the city.

Record crowds of teenagers, including an estimated 20,000 who packed the coliseum in Greensboro, N.C., attended youth evangelism conferences in Tennessee, North Carolina, and Illinois. Dignified, formal First Baptist Church of Nashville reverberated with the "Jesus yell" ("Give me a 'J'; Give me an 'E'; Give me a 'U'; Give me a 'S'; Give me a 'S'"), following the Tennessee youth evangelism conference.

But it isn't confined to the big cities. A SPIRENO crusade in Hamilton, Ohio, led by Evangelist Richard Hogue resulted in 873 decisions, including 700 professions of faith. More than 7,000 jammed a local auditorium for the final service.

Another youthful Baptist evangelist, James Robison of Hurst, Tex., recorded 11,000 conver-



ONE WAY TO GOD: With index finger raised symbolizing "one way" to God through Jesus Christ, participants in the Jesus movement at Truett Memorial Southern Baptist Chapel in Long Beach, Calif., express their love for Jesus. One boy wears a T-shirt declaring "Jesus is Real Love." (BP) Photo

sions last year. The local church revivals he led in Pasadena and Irving, Tex., broke records for the number of conversions in a one-week, local church revival in the SBC, with more than 1,500 conversions in the two meetings.

In Niceville, Fla., a revival led by Evangelist Freddie Gage of Houston resulted in 1,500 decisions, including 461 professions of faith. Castle Hills Baptist Church of San Antonio has been in a "continuous revival" for more than a year, and a revival at a Baptist church in Nortonville, Ky., ran six weeks after the young people took it over.

In California, where the movement is the most intense, eight young men take turns preaching in weekly youth services at Truett Memorial (Southern) Baptist Church of Long Beach, and kids by the dozens "testify" of their faith in Christ.

First Baptist Church of Beverly Hills, just two blocks from Sunset Strip, supports weekday rock concerts during the summer and attracts kids by the hundreds.

And on Sunset Strip, Baptist Evangelist Arthur Blessitt and his staff, operate a Christian night spot called "His Place." (Blessitt is a former Mississippian—Ed.)

Blessitt, a mod dresser with long hair, is considered by some to be one of the "leaders" of the Jesus movement. With his nationwide walk across the country last year pulling a cross, and recent visit to Belfast, Northern Ireland, Blessitt is certainly one of the most well-known participants in the movement. Yet few of those within it classify him either as a "leader" or even with being within the movement itself.

Most observers agree, however, that there is no real "leader." Duane Peterson, editor of the Hollywood Free Paper (200,000 circulation) which serves as a connecting link between "Jesus" groups in California, denies that he is "the leader."

"The only leader is Jesus Christ," Peterson declares.

Jesus' presence is felt in California among the youth. At Bethel Tabernacle, a small plain church in the Los Angeles suburb of Redondo Beach, a "revival" has been in progress for three years, seven services a week, mostly packed.

The Country: What Is It And Why?

Pastor Lyle Stennis says more than 4,200 drug users have passed through Bethel during that span. Most were cured. He speaks of a "30-second withdrawal" with Jesus.

"I was on dope and acid once, but now I have Jesus on the inside," said Shelly, a Bethel teenager. "When I first found Jesus, I mean, it was so cool. My teacher asked if I was on something, like, you know, if I was on drugs. And I told her I had Jesus. . . ."

Stennis said that the first 50 kids the church sent to school with Christ affected their teachers the same way. "Why, they thought they were on dope. But they were just happy in Jesus."

The kids at Bethel have experienced hell — you can hear it in their stories of drugs, sex and witchcraft. Believing in a literal devil and burning hell is easy for them.

In a widely quoted article carried by the Wall Street Journal, Professor Robert S. Ellwood, a religion teacher at the University of Southern California, espoused some theories on why kids were "turning on to Jesus" so readily. He said the direction of religion among youth in the late 1960s was toward Eastern mysticism. The "expansion of consciousness" offered by Zen and Krishna cults both complemented and replaced the "mind blowing" of LSD and other drug.

"But drugs and meditation didn't deliver what they promised," observed Ellwood. Now the kids are focusing on Jesus, feeling they are reaching some kind of infinity consciousness but without drugs or meditation.

Like most explanation, Ellwood's is only partially true, and it best fits the West Coast characteristics of the Jesus movement.

Blessitt, in a lengthy article carried by Religious News Service, had another theory. In the 1960s, youth became disillusioned with the "American dream" of material utopia. "They had everything, but nothing," he suggested. "They were bored sick and floating in a vacuum. They decided they didn't want to work as hard as their parents and then be as miserable as their parents."

Along came the hip movement, and the drugs, but once the trip



700 BAPTIZED IN ONE DAY: Youth by the thousands are turning to Jesus and following him in baptism. At one such mass baptism conducted by Calvary Chapel of Costa Mesa, Calif., more than 700 were baptized in one day. As they were immersed in the Pacific Ocean, hundreds of Christian youth raised their arms, praising God. Ecstatic with joy, they embraced in celebration and joy in their new found love for Jesus. (BP) Photo by Don Rutledge.

their existential cop-out, instead of drugs. Still another has called the Jesus movement sheer "mass hysteria."

Whatever it is, and whatever it is happening, one thing is sure. The Jesus movement is real. Its alive — vibrating, pulsating, ebbing and flowing across the nation. Where it is going, no one knows.

It's big, and getting bigger. And it's going to shake some people before it's through. May be you...

Today's Youth

Carey Students Give \$500 To Support Summer Missions

William Carey College's Baptist Student Union has collected over \$500 for the support of students who will serve as missionaries this summer under the appointment of the Mississippi Baptist Student Union. Twenty-four students, representing 11 Mississippi campuses, have been selected by the Mississippi BSU to serve on foreign and home mission fields for ten weeks this summer. Dorman Laird, Director of Religious Activities at Carey, stated that the \$500

was raised almost entirely by sacrificial giving.

Among those appointed to serve, two students are from William Carey College. Juanita Dubose, a junior at William Carey, has been appointed as a missionary nurse to Gaza. John Barber, a junior at Carey, will serve as a team member in the Queen's area of New York.

Some William Carey students will also be serving under the Home Missions.

(Continued On Page 8)



William Carey College's Director of Religious Activities, Dorman Laird, accepts \$500 in donations collected by the Carey BSU for support of students who will serve as summer missionaries. Presenting the donations to Laird are BSU members, Mattie Roberts, right, and Wanda Wilson.

A Message To Recent Graduates

By Howard Carpenter

Faculty, NWMJC, Senatobia

God's greatest gift is life itself and it does make a difference how you use it. All that you are now—you owe to God, home, church, school and friends who love you. They are expecting great things from you and you have the talent and ability to meet the challenge.

You will need goals, purposes and plans to succeed in life and these alone you will need a good sense of values, will not be enough. To succeed in life honesty, faith, courage, and more hard work than you now realize. You need God as a very real partner because whatever you can do without him, you can do it infinitely better with him. A good sense of humor and lots of

fun will help you to succeed in life also. The type of work you do in life is of great importance because "Work is Life" — and Good Work is Good Life." You will need every friend that you can possibly cultivate and make — remember this.

You will need to care about people. If you care for people it will not go unnoticed; if you do not care, that, too, will be noticed.

To be a real success in your profes-

Long Beach Youth Plan Patriotic Concert, July

Long Beach youth will present a religious patriotic concert at 8 p.m. nightly on July 4, 5, and 6.

The program will be patriotic in nature, but religious in connotation. The first section will be devoted to our American heritage and our American symbol, the Flag. Section two will point out the problems that plague America today, and finally point out only answer to our problems — God, and our Christian and sacred responsibility to our country.

Their chosen theme is "Which Way America?" and their motto is our nation's motto, "In God We Trust." It is not a pre-written work but rather a concert that has been put together.

The show will use instruments of piano, guitar, bass, brass, flute, and percussion. The singing cast will consist of over thirty members who will be dressed in colorful pa-

tion or vocation, choose carefully what you want to do, train and prepare for it, then work hard at the job all the time.

Finally you will need love and understanding.

—Tate County Democrat

triotic attire.

Director of the presentation, the cast and pastor, Dr. Gad Debord, are very excited over the work and feel that it is very timely. They also feel that if Christian Americans do not stand behind our nation at this point, Communism will. The public is cordially invited; there will be no charge.

MALAWI: Nineteen young men in a youth camp indicated a desire to be baptized as an indirect result of a Bible correspondence course being used by Southern Baptist missionaries in Malawi. Prior to 1971 evangelists were not allowed to preach in the Young Pioneer camps, operated as a government training program. Montago Peter Adam Sakala, at one of the camps, wrote for the Bible Way Correspondence School lessons. Recently missionary Gary K. Swafford and an African Baptist pastor, responding to an invitation, drove 65 miles in a Land Rover to reach the camp. Officials there allowed Swafford to preach, and about 22 young men crowded into a small room to hear him. Later, 19 said that they wanted to be baptized.

California College To Offer Tourist Information

Riverside, California: — A unique information service will be offered this summer by California Baptist College to Southern Baptists traveling to California.

The Riverside Campus, located within easy driving of major Southern California attractions, will provide brochures and information on a variety of recreational activities such as Disneyland, Knott's Berry Farm, Marineland, Sea World, Hollywood, beaches, mountains, and deserts.

In addition to information on attractions in the immediate vicinity, Cal Baptist will carry brochures and facts on points of interest throughout California, including Golden Gate Baptist Theological Seminary in the

San Francisco Bay area.

Freeway maps and addresses of Baptist churches and pastors will be available. California's freeways are among the best and most extensive, but tourists are advised to consult current maps.

The college will also make arrangements for hotels and motel accommodations upon request.



CAL BAPTIST OFFERS TOURIST INFORMATION — Cal Baptist Coeds Judy Brock (left) and Diane Cardoza offer brochures and information to vacationing tourists.

The Riverside college will provide vacationing Southern Baptists with information on attractions throughout the state.

Baptist Viewpoll

Majority Of Baptist Leaders Would Donate Heart For Transplantation

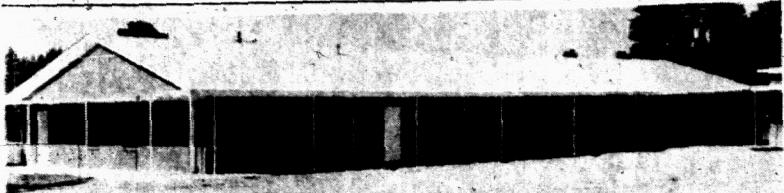
By Ken Hayes

NASHVILLE (BP) — The majority of a representative panel of Southern Baptist pastors and Sunday School teachers would be willing to donate their hearts for transplantation, a sur-

vey conducted by the Baptist VIEWpoll disclosed here.

Panelists were asked this question: "Would you be willing to donate your heart for transplantation (after you die)?"

"Yes, to anyone" was the response



Meadowood Dedicates New Building

MEADOWOOD NEW EDUCATIONAL BUILDING — On Sunday, May 23, Meadowood Church, Amory, held the dedication service for the new educational building known as The Children's Building. The new structure is 40 by 126 feet and will house three Sunday School Divisions as well as the pastor's study and a fellowship hall. Photo by Sue Cadden

On Sunday, May 23, Meadowood Church Amory, held a dedication service for their new educational building. This new building provides space for three Sunday School Divisions: Pre-School Children, and Adult II.

The Pre-School Division contains a modern, carpeted bed-baby nursery, carpeted 2-3 years room, and 4-5 years room.

The Children's Division contains three large classrooms for the 6-7 years, 8-9 years, 10-11 years.

The Adult II Division consists of one large room which can be used for Fellowship Hall. The Pastor's Study is also located in the division. The building is valued at \$40,000.

In addition to the building of the new educational building the church has also installed new cushioned pews, pulpit furniture and carpet in the auditorium. An extensive landscaping project is also underway.

Meadowood Church began as a mission of First Church, Amory. It is one of the Baptist churches as a part of the 30,000 Movement of Southern Baptist.

On September 30, 1962, the mission met for Sunday School and preaching the first time with 42 present.

With Rev. Joseph W. Oliver, the Monroe Superintendent of Missions serving as pastor, volunteers from First Church worked in the Sunday School.

On July 30, 1964, an organizing

council from the mother church met with the mission and constituted Meadowood Church.

The mother church gave Meadowood Church a deed for the 4 acres and the building and equipment thereon.

Rev. H. B. Nail was called as first pastor. Previous to his arrival and under the leadership of Oliver a permanent brick building had been constructed, the building now being used as a sanctuary.

During Nail's pastorate a parsonage was constructed.

After the resignation of Mr. Nail in February, 1968, Mr. Oliver again served as interim pastor until Rev. Earl Ezell, newly-called pastor, came to the field in September, 1968. Under the leadership of Ezell the church has grown to a resident membership of 225 and completed new educational unit.

Responses revealed that 72.8 per cent of the pastors and 76.4 per cent of the teachers feel that efforts that are reasonable should be made in the light of the individual's age, physical condition, mental condition and pain.

However, 24.5 per cent of the pastors and 28.8 per cent of the teachers feel that "all possible efforts" should be made, including transplantation, kidney dialysis, etc.

Some of the panel members (35.5 per cent of the pastors and 26.5 per cent of the teachers) feel that "after reasonable care has been given, a person ought to be permitted to die a natural death."

A fourth grouping of the panelists (pastors, 22.8 per cent; teachers, 24.9 per cent) feel that "a sensible person should not be kept alive by elaborate artificial means."

Only 1.3 per cent of the pastors and 1.0 per cent of the teachers had "no opinion" on the multiple answer question about the extent of efforts which should be made to keep seriously ill persons alive.

The findings for the current poll

were based on 92 per cent response

from the Baptist VIEWpoll panel,

composed of approximately 300 pastors and 300 Sunday School teachers

selected to represent a cross section

of persons holding those leadership po-

sitions in the Southern Baptist Con-

vention.

ISRAEL: The mayor of Jerusalem awarded to Antone Salah, Baptist Book Store manager, a silver and bronze plaque for having "one of the best decorated windows in the city," reported Mrs. J. Allison Banks, Southern Baptist missionary associate. Mrs. Banks, who works in the book store, received an award for "outstanding decorator." Presentation of the awards was announced on radio and television.

of 54.2 per cent of the pastors and 53 per cent of the Sunday School teachers.

Some of the group (3.8 per cent of the pastors and 4.2 per cent of the teachers) indicated they would be willing to make the donation "but only to a relative or a friend."

Eight per cent of the pastors and 11.5 per cent of the teachers indicated they have "a strong feeling against it," but evidently would not rule it out.

"No" was the reply of 18.6 per cent of the pastors and 17.7 per cent of the teachers. They would not be willing to donate their hearts for transplantation.

A portion of the panel (15.4 per cent of the pastors and 14.3 per cent of the teachers) members had "No opinion" on the matter.

A second item (multiple answer in nature), asked: "What efforts do you believe ought to be made to keep a seriously ill person alive?"

Responses revealed that 72.8 per cent of the pastors and 76.4 per cent of the teachers feel that efforts that are reasonable should be made in the light of the individual's age, physical condition, mental condition and pain.

However, 24.5 per cent of the pastors and 28.8 per cent of the teachers feel that "all possible efforts" should be made, including transplantation, kidney dialysis, etc.

Some of the panel members (35.5 per cent of the pastors and 26.5 per cent of the teachers) feel that "after reasonable care has been given, a person ought to be permitted to die a natural death."

A fourth grouping of the panelists (pastors, 22.8 per cent; teachers, 24.9 per cent) feel that "a sensible person should not be kept alive by elaborate artificial means."

Only 1.3 per cent of the pastors and 1.0 per cent of the teachers had "no opinion" on the multiple answer question about the extent of efforts which should be made to keep seriously ill persons alive.

The findings for the current poll

were based on 92 per cent response

from the Baptist VIEWpoll panel,

composed of approximately 300 pastors and 300 Sunday School teachers

selected to represent a cross section

of persons holding those leadership po-

sitions in the Southern Baptist Con-

vention.

Names In

The News

One Mississippi Baptist is employed on the summer staff at Glorieta Baptist Assembly this year. He is J. Larry Cox of Greenwood. Work assignments at the assembly include office work, conference room maintenance, dining hall, guest accommodation and other services needed during the season. Glorieta Assembly is located 18 miles east of Santa Fe, N. M.



Bill Wilkinson, right, was licensed to the ministry on Sunday, June 6, at First Church, Columbia. Dr. Howard Altmann, pastor of the church is shown at left, presenting the certificate to Mr. Wilkinson, who is associate pastor and minister of education.

Carmel Church of Lauderdale Association will ordain Mr. Wilkinson on June 27 at 3:00. The pastor of Carmel, Rev. I. G. Smith, invites relatives and friends to attend. Mr. Wilkinson is a native of Sardis and Mrs. V. G. Wilkinson of Meridian.

Michael McMahan of Batesville, is serving as president of the Baptist Student Union at Louisiana State University for the summer school session.

McMahan is working toward his doctorate in Zoology at LSU. He is a graduate of University of Mississippi and currently has a graduate teaching assistantship with the

Department of Zoology. The son of Mr. and Mrs. D. C. McMahan of Batesville, he was a member of the Ole Miss Band, University Orchestra, and BSU Executive Council.



Miss Johnnie Armstrong, head of the Department of Physical Education and Health at Blue Mountain College, was recently elected faculty advisor of the State Baptist Student Union Council. For the past three years, Miss Armstrong has, in addition to her teaching duties, directed the Blue Mountain College BSU Choir.

Miss Armstrong has a B. S. degree from Blue Mountain College; the Master of Education degree from the University of Mississippi; and has done doctoral study at George Peabody College for Teachers, the University of Indiana; and the University of Mississippi. During the summer she is serving as Director of Recreation and Health at Camp Crestridge near Ridgecrest, N. C.

Rev. L. J. Fairchild has re-

signed the pastorate of the Ludlow Church, Ludlow, after having served the church for eleven years. His new address: Meridian, Miss., Route One, Zipp 38301.

He will be available for supply, or interim pastorate for churches without pastorum.

Clarence Blackledge was li-

ensed into the ministry on May 16, at Calvary Church, Rt. 2, Louin, Rev. James R. Liggett, pastor. The son of Mrs. Emily Louin, Rt. 2, and the late G. W. Blackledge, Sr., he is now available for supply pastoral work.

Rev. and Mrs. Garland McInnis, pastor of Southside Church, Hattiesburg, have two children who are recent graduates of William Carey College. J. Garland McInnis, Jr., who graduated last year, is now a student at Southwestern Seminary. Mrs. Harold Duck, their daughter, got a degree in music this year and is teaching school in Clinton.

Rev. Frank W. Gunn on June 14 celebrated his fifth anniversary as pastor of the Forest Church.

William Carey College Presi-

dent, Dr. J. Ralph Noonester, looks over his complimentary copy of The Indigo magazine

with student editor, Nell Mc-

caughay, who, he said, "is a

supply, or interim pastorate for

churches without pastorum.

William Carey College Presi-

dent, Dr. J. Ralph Noonester, looks over his complimentary copy of The Indigo magazine

with student editor, Nell Mc-

caughay, who, he said, "is a

supply, or interim pastorate for

churches without pastorum.

William Carey College Presi-

dent, Dr. J. Ralph Noonester, looks over his complimentary copy of The Indigo magazine

with student editor, Nell Mc-

caughay, who, he said, "is a

supply, or interim pastorate for

churches without pastorum.

William Carey College Presi-

dent, Dr. J. Ralph Noonester, looks over his complimentary copy of The Indigo magazine

with student editor, Nell Mc-

caughay, who, he said, "is a

supply, or interim pastorate for

churches without pastorum.

William Carey College Presi-

dent, Dr. J. Ralph Noonester, looks over his complimentary copy of The Indigo magazine

with student editor, Nell Mc-

caughay, who, he said, "is a

supply, or interim pastorate for

churches without pastorum.

William Carey College Presi-

dent, Dr. J. Ralph Noonester, looks over his complimentary copy of The Indigo magazine

with student editor, Nell Mc-

caughay, who, he said, "is a

supply, or interim pastorate for

churches without pastorum.

William Carey College Presi-

dent, Dr. J. Ralph Noonester, looks over his complimentary copy of The Indigo magazine

with student editor, Nell Mc-

caughay, who, he said, "is a

supply, or interim pastorate for

churches without pastorum.

William Carey College Presi-

dent, Dr. J. Ralph Noonester, looks over his complimentary copy of The Indigo magazine

with student editor, Nell Mc-

caughay, who, he said, "is a

supply, or interim pastorate for

churches without pastorum.

William Carey College Presi-

dent, Dr. J. Ralph Noonester, looks over his complimentary copy of The Indigo magazine

with student editor, Nell Mc-

caughay, who, he said, "is a

supply, or interim pastorate for

churches without pastorum.

William Carey College Presi-

dent, Dr. J. Ralph Noonester, looks over his complimentary copy of The Indigo magazine

with student editor, Nell Mc-

caughay, who, he said, "is a

supply, or interim pastorate for

churches without pastorum.

William Carey College Presi-

dent, Dr. J. Ralph Noonester, looks over his complimentary copy of The Indigo magazine

with student editor, Nell Mc-

caughay, who, he said, "is a

supply, or interim pastorate for

churches without pastorum.

William Carey College Presi-

dent, Dr. J. Ralph Noonester, looks over his complimentary copy of The Indigo magazine

with student editor, Nell Mc-

Sunday School Lesson: International

God Requires Personal Righteousness

By Clifton J. Allen
Micah 6 and 7

This lesson concludes the unit on "Prophets of Righteousness and Mercy." The word of God comes to our generation through his word that came to the Hebrew prophets. In this word we have moral and spiritual guidance for Christian faith and duty now. The focus of this second lesson from Micah is an emphasis on personal righteousness. It thus complements the last lesson which emphasized economic justice. Micah's ministry in Judah was during a time of fervent religious activity. But the worship of God had degenerated into empty ritual activity. But the worship of God had degenerated into empty ritual and mock obedience. God's controversy with his people sprang from a veritable famine of righteousness. In that situation Micah was God's messenger, full of power of God's Spirit, to declare to the people their transgressions and to point out to them God's demand for righteousness.

The Lesson Explained THE LORD'S CONTROVERSY (vv. 1-4)

The Lord's indictment is in every way justified because of the rebellion, corruption, pride, and infidelity of the people. Speaking for the Lord, the prophet calls the mountains to be witness. They have stood from the beginning; they have been witnesses to Israel's history and to God's dealings with the people. What could God have done that he had not done in be-

half of Israel? Had he not delivered the people from bondage in Egypt and brought them up by mighty manifestations of mercy and power into the land of Canaan? Had he not given to the people of Israel Moses and Aaron and Miriam and through them given leadership from bondage to freedom? The depths of wickedness into which the people had fallen were not due to a failure of God. He had given laws and commandments through Moses. He had given deliverance from enemies time and again throughout their history. He had sent prophets to declare his promises and warnings and teach his people the way of righteousness. But all had been in vain.

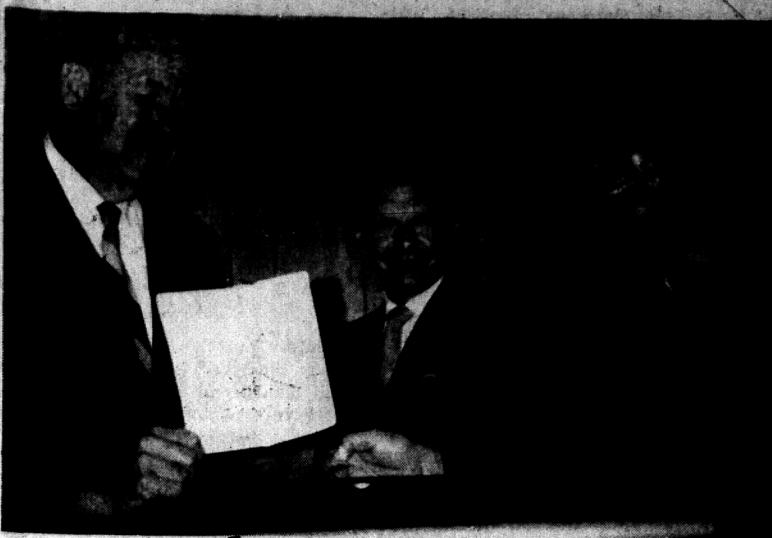
MAN'S QUESTION (vv. 6-7)

The response of the people was marked by argument and protest more than sincerity and humility. They implied that God expects or demands the unreasonable or, if not, that he really is not clear as to what he does require. This response, as set forth by the prophet, is made intensely personal, as though one man answers the Lord to ask how can he be acceptable to the Lord. With what spirit or posture shall he approach God? Can he make atonement with burnt offerings, even of choicest sacrifice of the firstborn to atone for sin? All these questions point out the misguided zeal and false understanding that characterized religious activity during the time of Micah. The questions voiced in response to the Lord's controversy were a matter of evasion, of excuse. The people of Judah were unwilling to accept the moral demands of the commandments of God and God's ethical requirements in the instruction of the pro-

GOD'S REQUIREMENT (v. 8)

In this verse we have one of the clearest statements in all the Bible as to the essence of true religion. It is of course to be seen in the light of the full revelation of God in Christ and of man's need of spiritual redemption through Christ. Man is to "do justly," which should be thought of as doing justice. In his relationship with other persons, one's actions are to be characterized by fairness, and by what is right in terms of moral principle or ethical duty. In the next place, God requires that man shall "love mercy" or show compassion toward his fellowman. This requires, on the one hand, that there be no spirit of revenge or hostility; on the other hand, there must be goodwill and kindness and help toward other persons in distress. In the third place, one is to "walk humbly with thy God." Rightly understood, one must recognize his dependence upon God and his obligation to acknowledge God through sincere worship and faithful obedience. True religion calls for a God-centered life. God is to be first, for he is Lord. God is to be loved and trusted, and the supreme aim of life should be to honor him and to serve him. Micah's answer to the wayward and sinful people of his day defined our duty before God: to be upright in moral character, to be kind and just in relationships with persons, and to worship God with full devotion.

Copyright 1971. The Outlines of the International Sunday School Lessons, Uniform Series, are copyrighted by the Committee on the Uniform Series and are used by permission.



Main Street, Mendenhall, Burns Note

Main Street Church, Mendenhall, observed her fifth anniversary, June 6, with a burning ceremony (shown above). During this ceremony the Building Committee was presented to the church. The committee has begun to make plans for a new sanctuary that will seat 225. Charles Meadows is chairman of the committee and Rev. Terry Howard is pastor.

MC Alumni Fund

Exceeds Goal

CLINTON, Miss. — For the second time in as many years as Mississippi College Alumni Annual Fund has exceeded its goal as support from Alumini and friends continues to increase.

William Dalehite of Jackson, general chairman of the Ninth Annual Fund which ended on May 31, announced this week that \$139,505.87 had been received or pledged during the concentrated drive.

The \$139,505 figure was \$33,762 more than the \$125,000 goal that had been set prior to the kickoff of the drive.

In announcing the completion of the successful campaign, Dalehite pointed out that there were 1,638 donors, an increase of 310 over the 1,328 who contributed \$105,723.74 to the Eighth Annual Fund a year ago. This represented over a 30 percent increase in participation.

Missionary Child

Killed In Tanzania

The only daughter of the Rev. and Mrs. Charles W. Bedenbaugh, missionaries to Tanzania, was hit by a truck June 14 and killed instantly. The child, Lynnette, was 6; she died 10 days after her birthday.

The accident occurred in front of the Baptist Seminary of East Africa in Arusha. Mr. and Mrs. Bedenbaugh had taken their three sons to school and returned to the seminary, where he teaches. Lynnette darted into the road and was struck by the passing vehicle.

Besides her parents, Lynnette is survived by her three brothers, Jimmy, 16, Robin, 14, and Joel, 9. The family may be addressed at P. O. Box 739, Arusha, Tanzania.

FARM EQUIPMENT SALE

Mr. Farmer, we have a good supply of farm equipment which we sell for wholesale prices. Pasture clippers & 5 foot with stump-jumper & tailwheel assemblies \$230, 6 foot \$330, 6 foot sealed bearing discs \$300, 8 foot \$425. World's finest section harrow \$185. Pasture renovator 5 shank \$250, 9 shank \$300. Spreaders/seeders 800 lbs. capacity 3 point lift \$225. We will sell you new Massey Ferguson Tractors at wholesale prices, extra special price 135 Diesel \$3595, 130 Diesel \$2750. Small 7 h.p. riding garden tractors, electric start with 34" mowers \$730. Other pieces of farm equipment for sale. NO SUNDAY BUSINESS — We deliver cheap.

Nathan D. & Carmen Y. Farmer
FARM EQUIPMENT COMPANY
Highway 43 South - Picayune, Miss.
798-5737 - 798-5051 (Nights)

Institute For Church Secretaries

LOUISVILLE, Ky. — "We Do Communicate — But What and How?" is the probing question to be asked at the tenth annual Institute for Church-Related Secretaries to be held on the campus of Southern Seminary here July 19-23.

Program personalities will include Lucy Hopkins and Brooks Faulkner, both of the Church Administration Department of the Baptist Sunday School Board, co-sponsor of the institute with the seminary.

Mary Beth Nay, a Louisville television hostess and Christian lay leader, will join several Louisville-area professionals in conferences geared to the appearance, style and skills of the secretaries who will attend.

Dr. Marvin Tate, a professor of Old Testament at the Seminary, will lead sessions on the Book of Job and its application to the 1970s.

A few spaces are still open for those who register immediately with Miss Clara McCarr, co-ordinator of the institute, 2625 Lexington Road, Louisville 40206. Tuition is \$15, which includes a Monday night dinner. Housing is an additional \$15 for the four-night conference.

I have a teen-ager.
How can I help
him face the
pressures
of his
world?

Let
CHESTER SWOR
Advise You!
Rely on the wisdom of this
learned counselor who has
helped teenagers for years.
In The Parent
Slant, he deals
with the problems
of the 70's
generation.
\$3.95

Broadman Books
A BAPTIST
BOOK STORE
Service with a Christian Distinction
Coast to Coast
P.O. Box 527 — 125 N. Pres. St.
Jackson, Mississippi 39201

Sunday School Lesson: Life and Work

Triumph And Hope Beyond Tragedy

Jeremiah 30-31

By Bill Duncan

Some of the greatest moral and spiritual victories that this world has ever known come out of the yoke experiences of his people. Many of the great spiritual insights of the Bible were introduced by the Jewish people who were oppressed. But who could believe Jeremiah that anything good would come out of this horrible life that was before them? It is possible that even Jeremiah would have been amazed had anyone told him about the blessing.

In 1949 Dr. Baker James Cauthen visited Seoul, Korea where he found about 10,000 Baptists without missionaries and support from any mission. In 1950 when the Japanese invaded, these faithful Christians came under suspicion by the Japanese military police, who arrested their leader. Under grueling questioning he respectfully and courageously proclaimed that Jesus Christ is King of Kings and Lord of Lords and therefore superior to the emperor of Japan. The officer asked if this was the belief of all pastors. Because the answer was affirmative, all of 33 pastors were imprisoned for 3 years. On their release these pastors dedicated themselves with new zeal to proclaim Christ. The result can be seen today in Korea, because the work is due directly to the heroism of faithful pastors who refused to be defeated. God can win great victories through his people handling their yoke experience rightly.

Jeremiah chapters 30, 31, and 32 are a book of comfort. The chapters 31 and 32 are a song full of confidence in God based upon coming deliverance. The secret of the song and message is the everlasting love. "Yea I have loved thee with an everlasting love. Therefore with lovingkindness have I drawn thee" (Jeremiah 31:3b). This is the revelation to him of the deepest thing in the heart of God, the reason of all His dealing with His people, and it became the prophet's inspiration and the foundation of his hope. The song of joy does acknowledge the sorrow. Of course, there would be triumph.

God is the one who has in his purpose to restore the people. Jacob had trouble, but God was able to restore

him. Because of faith on the part of Jeremiah, peace and joy were to come. How were they restored? The city would be rebuilt, the scattered people gathered together, and most important, a new covenant would be established.

The word, loving kindness, is the foundation of God's dealing with the people of Israel. The real meaning of the quality described may be illustrated by the conduct of the good Samaritan. He showed mercy. It is the action of goodness toward need with the intention of blessing. This is the closest word (lovingkindness) to "Agape" love that is found in the Old Testament.

New Covenant Jeremiah 31:34

Many scholars think that this is the most important teaching of Jeremiah. It is regarded as the mountain peak of revelation as far as the Old Testament is concerned. It is one of the most frequently quoted passages in Jeremiah.

This new covenant does not call for a new law, since the Mosaic law has not been outmoded. It is new in the sense that it gives a new, inward motive and power for fulfilling the law already.

Up to this time in the history of Israel, most religious leaders were thought to conceive their relation with God to be one between the Nation, Israel, and Jehovah. Jeremiah makes many definite suggestions of a personal relation with God. The law was to be written on the hearts of individual men. Of course, this is what we have always believed because of our knowledge of Christ and the New Testament. But the idea of a per-

sonal relationship to God is the heart of the Christian faith. But this was a big step forward in the Jewish concept of man's relation to God.

This apprehension of the will of God will be possible through direct and personal knowledge of God on the part of all men. First, there must be the cleansing of the moral nature. Then comes the clear vision of God.

The new heart, the changed heart, is necessary. God can offer himself to men, but they must choose to respond. God will not force nor coerce men to love and serve him. There will be a new covenant on a spiritual basis. The new covenant would be everlasting. The new covenant is a contract or an agreement between mutual friends who love and trust each other.

The heart is the best place for God to write, but it is not an easy place for him to write. But once it has written, the heart insures the keeping of the covenant. When the words, "will" and "work," are inscribed upon the heart of the believer, the believer delights to fulfill the purpose and plan of God.

John Calvin's coat of arms was a flaming heart from which was stretching a helping hand. Beneath was the inscription, "My heart I give to thee, Lord, eagerly and sincerely."

Before people may return to that which is best in their experience and before they can welcome the best that God has to offer, the heart must be dealt with. The hope out of tragedy is based upon change of heart and a personal relationship to God. The yielding of the heart for the inscription is a transaction in which man must participate. The hope for our

YAMAHA
exclusively at
Dugger - Hickman
Music, Ltd.
MUSIC CENTER
P. O. Box 4873
952 North State Street
Jackson, Mississippi 39201
Phone 355-6466

Yamaha
Electone Organs
Variable, without guess work:
variable tone levers; combined
with Decades-ahead natural
sound speakers; reverberation
that makes your home or
church sing with the sound of a
concert hall; sharp, clear
chimes that speak of the ages;
variable presets — all these
and more, from \$572.00 to
\$10,000.00.

PASTORS, MAY WE HELP YOU EXTEND YOUR MINISTRY?
When your church member's troubles (marriage, family, faith loss, grief, confusion, personality conflicts, etc.) exceed your facilities, time available; we will be happy to refer you to a professional pastoral counseling and help. (We also utilize psychological testing for normal persons who are in need of deeper insight into personal problems.)
NON-CLINICAL
BIBLE-CENTERED COUNSELING
(Both Groups and Private)
A non-denominational arm of the church—in therapy and support—only one step beyond the immediate church family.
THE RELIGIOUS COUNSELING CENTER OF MISSISSIPPI
Suite 512, The Woodland Hills Bldg., Jackson, Miss. 39216—Phone 362-1156
A non-profit agency of The Mississippi Religious and Pastoral Counseling Fds., Inc.

OLD BIBLES REBOUND
A price, binding and style to meet every need. Quality workmanship guaranteed. Write for illustrated price folder.
"Internationally known specialists"
NORRIS BOOKBINDING CO.
Box 305-C — Greenwood Miss. 38900

Capital FLORAL COMPANY, INC.
Phone FL 5-2471
LAWN & AMATE
Progressive — since 1937

BAPTISTRIES — SPIRES
• Unit-Molded
Fiberglass
• Accessories

Wiedemann Industries, Inc.
Box 672 Dept. JS, Muscatine, Iowa

HEADQUARTERS
FOR ALL TYPES OF
School & Church Furniture
• Complete stock of chairs, tables, desks and
furnishings for Classroom, Library, Sunday
School, Auditorium, Cafeteria and every
School and Church use.

**EVERYTHING FOR THE SCHOOL
AND CHURCH**

MISSISSIPPI
School Supply Co.
JACKSON MISSISSIPPI

Barbers talk a lot.

Except when they
find an electric
shaver that outshaves
a hand-honed
straight razor.

Then they keep it
to themselves. Until now!

A barber gets \$1.50 plus tip for a shave with his electric razor.

For years he's kept the brand name hidden with adhesive tape. Can you rightly blame him? For this professional instrument outshaves his hand-honed straight razor! You won't find it in stores. It's been a secret weapon of master barbers for years.

It delivers a barber-close shave that lasts all day long. It does it faster and with less chance of irritation than a straight razor. That's why barbers use it on the toughest beards and the most sensitive skin.

Now the secret is out. A blabbermouthed barber talked. We have it. The Oster Professional Electric Shaver.

Contoured Head Like a Barber's Fingers

The design is a barber's dream. Technically, the shaving head design is called a "double arch contour," because it sets up whiskers just like a barber does with his fingers. It means you get every whisker at one pass—as clean as if you had drawn a hand-honed, surgically sharp, straight razor over your face.

4,000 Comb Traps 152 Surgical Steel Edges

Four thousand comb-like perforations trap each whisker right at the skin line. Powerful 120-volt, 60-cycle motor drives the 152 surgical-sharp cutting edges to make the toughest beard disappear "magically" without the slightest irritation to even the most sensitive skin.

So Powerful, Whiskers Turn to Dust!

Open an ordinary electric shaver and you'll find bits and pieces of whisker. That's because these run-of-the-mill shavers hack and chop your beard. But the Oster Professional Electric Shaver operates at nearly twice the speed—an ordinary house-hold AC current—and actually pulverizes whiskers into fine microscopic dust.

Separate Trimmer Other Great Features

No expense was spared to make the Oster Professional Shaver to rigid, master-barber specifications. Motor-driven trimmer operates independently to trim mustaches and sideburns

JAY NORRIS CORP.

P.O. Box 24682
LOS ANGELES, CALIF. 90024
Show me! I'd like to treat my face to the Oster Professional Electric Shaver's barber-close shave! If it doesn't deliver smoother, faster, closer, more irritation-free shave than I've ever enjoyed, I understand that I can return my shaver in 10 days for full refund or cancellation of charges. (22.98, plus \$1.00 postage and handling—total: \$23.98.) N.Y. residents add sales tax.

Expecting a hefty price tag? Forget it! The Oster Professional Shaver was designed for barbers who don't go for expensive, unneeded frills. The price is only \$22.98, complete with carrying case—containing separate cord storage, cleaning brush and head cover.

10-DAY FREE TRIAL!

Treat your face to the Oster Professional Shaver for 10 days—10 days of the smoothest, fastest, closest, most irritation-free shave you've ever enjoyed... either blade or electric! Then, if not completely satisfied, return for a full refund.

BUY WITH CONFIDENCE MAIL NO-RISK COUPON NOW!

JAY NORRIS CORP.
P.O. Box 24682
Los Angeles, Calif. 90024
Show me! I'd like to treat my face to the Oster Professional Electric Shaver's barber-close shave! If it doesn't deliver smoother, faster, closer, more irritation-free shave than I've ever enjoyed, I understand that I can return my shaver in 10 days for full refund or cancellation of charges. (22.98, plus \$1.00 postage and handling—total: \$23.98.) N.Y. residents add sales tax.
Enclosed is check
Check my
 BankAmericard Master Charge Diners

Revival Dates

First Church, Charleston: June 20-25; services at 7 a.m. and 7:30 p.m.; Rev. S. A. (Sonny) Adkins (pictured) pastor, Central Church, McComb, evangelist; R. L. and Beth Sigrest and Fred Hood, musicians.

Magnolia Street Church, Laurel: June 25-27; Youth-led Revival Crusade; youth evangelist Buddy Mathis of Pascagoula, preaching; and playing the trumpet; James Miller, Associate Pastor, and Youth Director of Calvary Church, Pascagoula, directing the crusade choir and congregational singing; Services nightly at 7:00 except Sunday; Sunday services at 11:00 a.m. and 6:30 p.m. (The Saturday evening service will be moved from the sanctuary of the church to R. H. Watkins High School Stadium, with young people from surrounding counties invited to join those from the Laurel area for this crusade rally service. The service will combine the revival already in progress with the Jones County Youth Night Rally, and will feature the singing of the crusade choir and a special guest appearance of an outstanding Christian youth celebrity who will share Christ through personal testimony. Twelve youth committees have been busily at work for weeks preparing all phases of the crusade. Composed and planned by young people, the crusade is an outreach of the "Fiery Furnace," a coffee house ministry for young people begun by the church last January.) Rev. Tom D. Sumrall, pastor; Elmo McLaurin, minister of youth.

Calvary Church, Rt. 2 Louis: July 11-16; Rev. James R. Lightsey, pastor; Rev. Burt West, Ocean Springs, evangelist.

Gallman Church, Gallman: June 20-27; weekday services at 10:30 a.m. and 7:30 p.m.; Rev. Bob Barker, Jr. of Mobile, Ala., evangelist; Johnny Johns, song leader; Dwight Berry and Debbie Singletary at the organ and piano; Rev. B. E. Padgett, pastor.

Union (Franklin): June 27-July 2; Rev. Howard Smith, pastor, Washington Church, evangelist; Rev. L. E. Williams, Roxie, song leader; services at 10:30 a.m. and 7:30 p.m.; Rev. John C. Graves, Jr., pastor.

Tuscmibia Calls Wooten

Tuscmibia Church (Prentiss Assn.) has voted to have full-time services and has called Rev. Jim Wooten to be their pastor.

The new pastor is a junior at Union University, Jackson, Tennessee. The son of Mr. and Mrs. James Ward Wooten of Clinton, Kentucky, he is a graduate of Hickman County High School. He was ordained as a minister on June 12 by his home church, First Church, Clinton, Kentucky.

Preaching services at Tuscmibia are held each Sunday at 11 a.m. and 6:30 p.m. The church is two miles northeast of Booneville, on Jacinto Road.

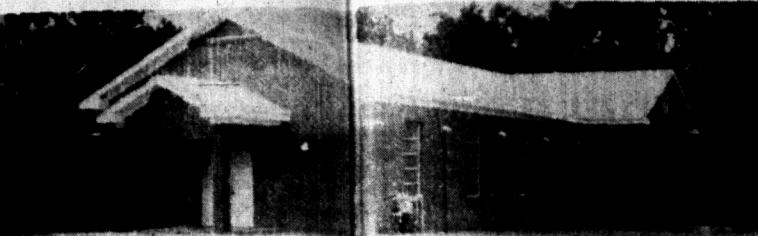
St. Louis Annuitants

Oldest At Luncheon

Two St. Louis area retired persons were the oldest annuitants attending the Annuity Board's annual Annuitants Luncheon during the Southern Baptist Convention.

They were Miss Bertha Smith, long-time missionary to China, and Dr. A. E. Prince who served in Illinois, Texas, Mississippi and Missouri. Darold H. Morgan, senior vice president and assistant to the president at the Annuity Board, presented the two with flowers.

More than 200 annuitants attended the Wednesday afternoon, June 2, luncheon at St. Louis' Sheraton Jefferson Hotel.



Corinth (Jasper) Builds Pastorium

Corinth Church, Jasper County, near Heidelberg, (top photo) has a large newly furnished auditorium and twelve-room, two-story Sunday School annex, with central air and heat. Rev. Paul H. McDonald, now in his eighth year as Corinth pastor, has led in the building of the auditorium and a pastorium, shown in bottom photo.

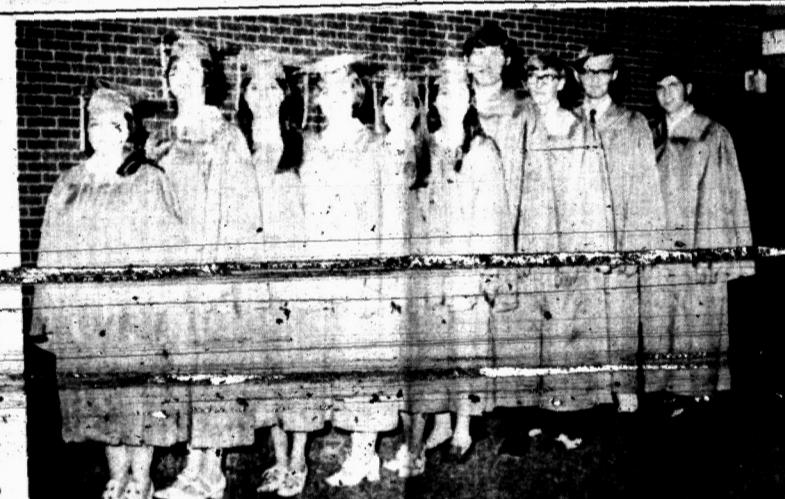


Left to right: W. A. Patrick, deacon; Rev. Paul McDonald, pastor; Mrs. Paul McDonald; Bruce Windham; Tommy Risher, builder of the pastorium; Billy Wayne McDonald, son of the pastor; Mrs. Billy Wayne McDonald and Michelle, granddaughter of the pastor. The new pastorium is a six-room structure with a bath and a half, central air and heating.



First Church, Lexington, Burns Note

On June 13, First Church, Lexington burned the note on their building, signifying that the church was out of debt. The above picture shows W. B. Kenna and D. C. Lundy, trustees, burning the note, while Doug Smith, chairman of deacons, and Rev. David Pratt, pastor, look on. In 1967 the church built an educational annex at the cost of \$95,000. A schedule for paying out the note was set over a period of 15 years, but the indebtedness was completely eliminated in less than four years. This achievement was largely due to the use of the Forward Program of Church Finance, beginning in 1968. While the church was in this accelerated program of paying out of debt, gifts to the Cooperative Program and missions almost tripled.



Trinity Gives Bibles To Graduates

Left to right: Terese Clark, Diane Chasey, Donna Hopkins, Debbie Webb, Sheila Thornton, Carolyn Wilson, Steve Russell, Ronald Bustin, Timothy Pitts, and Jimmy D. Stringer. (Not pictured: Mike Thames and Shirley Sykes). Trinity Church, Laurel, presented their twelve May high school graduates with personally engraved Bibles and copies of the book "AFTER THE TASSEL IS TURNED." They were also honored with a chuckwagon-barbeque supper. Rev. Ken Leach is pastor.

Abraham Lincoln

make his "House

Divided" speech at Illinois Republican state convention that nominates him for U. S. senator on June 16, 1856.

BROTHERHOOD WORLD MISSIONS RALLY

Camp Garaywa, Clinton, Mississippi

September 11, 1971

Foreign, Home, and State Missionaries

Special Features

R. L. Mefford, missionary to Indians, Lame Deer, Montana
Choctaw Indian singers
Day Camping Experiences for all Children

Music Emphasis

Mission-Centered Program

Number planning to eat lunch supper

Total Cost (including insurance) — \$3.50

Church

Address

City

Zip Code

Please mail to: BROTHERHOOD DEPARTMENT

P. O. BOX 530

JACKSON, MISSISSIPPI

Southern Seminary Trustees Approve New Degree Program

LOUISVILLE (BP) — Trustees of Southern Baptist Theological Seminary here adopted the new Doctor of Ministry (D. Min.) degree, as the basic seminary degree for theology and religious education students, effective in the fall of 1972.

The new Doctor of Ministry degree will require four years of study, and will include an internship program designed to fully acquaint the students with the workings of the ministry. Previously, a six-year program of study was required for the Doctor of Theology degree.

During the three-day meeting, the trustees also honored its retiring librarian and health center director, appointed two visiting professors and nine instructors, voted to raise student matriculation fees, adopted a deficit budget for 1971-72, and elected new officers.

Louisville surgeon H. Hart Hagan was honored for 43 years as director of the seminary's health center. Dr. Hagan was presented the seminary's "outstanding churchman" award, and trustees voted to name the seminary clinic the H. Hart Hagan Medical Clinic in the physician's honor. Trustees also honored retiring seminary librarian Leo T. Crismon, who

has served the seminary for 34 years. He was appointed librarian in 1951.

Pending a permanent appointment, Ronald F. Deering, associate librarian at the seminary, was named acting librarian.

The trustees voted to raise student matriculation fees from \$80 to \$100 per semester, after a decision to charge all student services and non-academic costs to the students. The seminary charges no tuition for its instructional services.

The 1971-72 budget of \$2,822,154 authorized by the board represents a \$76,500 deficit of expenses over anticipated income, seminary officials said.

In major appointments, the trustees named Barrington White, principal elect of Regents Park College of Oxford University, Oxford, England, as visiting professor of Baptist church studies, and appointed Emmanuel McCall of the Southern Baptist Home Mission Board, Atlanta, as visiting professor of black church studies.

John H. Boyle, associate professor of psychology of religion and seminary chaplain, was granted tenure. Trustees also designated Rankin Hall on the seminary campus as the Child Care Center after remodeling

Jesus In Favor Of Liberating Women, But Not Women's Lib

MILL VALLEY, Calif. (BP) — Jesus Christ was one of the first proponents of liberating women, although he probably wouldn't adhere to the bitterness of the Women's Liberation movement today, a woman attorney from Wichita, Kan., told the students and faculty at Golden Gate Baptist Theological Seminary here.

Mrs. Lester C. Arvin, a nationally-known lecturer, author and practicing attorney in the field of domestic relations, said she is a proponent of the liberated woman, though not a backer of the Women's Liberation movement.

It's a "bitter" movement, she said.

Mrs. Arvin said she believes that a woman finds her greatest fulfillment in marriage. She added that a wife's responsibility is to do what her husband says she should do "without parroting his opinions and ideas."

During a lecturer-dialogue with the students and faculty at the seminary here, Mrs. Arvin gave some tips on marital happiness, along with her views on marital problems and divorce.

In her work as a domestic relations attorney, Mrs. Arvin said she has encountered cynicism rather than despair among young married persons she has counseled. While most have a "give-up attitude," what they need is an attitude of resourcefulness and fortitude to make marriage work, she said.

Mrs. Arvin argued in favor of legislation to make it more difficult for people to get married. It is easier to get a marriage license than to obtain a driver's license, she said.

Commenting on the changing role of women in society and marriage, Mrs. Arvin observed that women today are pretty much emancipated, but they are not as free as they could be. Women have the capability and should be able to do anything in the world they want to do, she continued.

Though she did not cite herself as an example, she probably could have. Mrs. Arvin is the wife of State Sen. Lester C. Arvin, a partner in the firm of Arvin, Arvin and Busey in Wichita, Kan.; the author of the book, "One Plus One Equal One"; and a well-known lecturer and author.

She has achieved success in a man's world even though she suffered the loss of her eyesight in an accident several years ago.

Calling for greater strength among

Off The Record

But—Listens!

A pretty young woman traveling alone, came out of a small-town diner to find she had a flat tire. Looking around for someone to direct her to a service station, she approached a husky young man who was lounging nearby.

"Pardon me, sir," she began. "Could you . . ."

"No," he said. "But wait a minute," said the surprised girl. "I only wanted to ask . . ."

"I don't want to hear it," he said. "You're gonna ask me to change your tire and I'm gonna say yes. Then my wife's gonna hear about me talking to a pretty girl and she's gonna get jealous. Then I'm gonna have to buy her that new rug she wants. Every time she thinks of it, she's gonna get mad again and I'll have to buy her something else. Lady, if I listen to you, I'm gonna have to refurbish the whole house and I can't afford it!"

—Dorothy Simpson

Graduation

A nine-year-old girl, on her birthday, was taken to the neighborhood branch bank to open her own first savings account. On being handed an account application form, she looked quizzically at her mother. "You fill out the form yourself, dear," her mother said. "After all, it's your account."

The child proceeded to fill out the blank spaces, and did all right. Soon she came to a space marked "Former Bank."

She paused for just a moment, then wrote:

"Piggy."

men in society. Mrs. Arvin said surveys had disclosed that the greatest disappointment among young married women was lack of manliness in their husband. Women need to see their husband as stronger, wiser, and someone who will care for them, she said.

Mrs. Arvin said the only way to fill the void and disappointment that so often plagues marriage is with God. There must be a center of gravity in marriage, and that center can be found in Jesus Christ, she said.

Devotional

Hearts Can Be Untroubled

John 14:1, 27b

By Dr. Ira D. Eavenson, Pastor Emeritus, First, Marks

low over that little group of disciples clustered about their beloved Master. Dimly sensing tragic events now casting their shadows over them, gloom had settled over their spirits. But Jesus took over their aching hearts and counseled, "Let not your hearts be troubled."

Many times the people in our day are oppressed by a sense of impending doom. A nameless fear grips their hearts. Concern for the men serving in the armed forces, and particularly for those held prisoners by the enemy, riots and rebellious street demonstrations, narcotics, robberies, rape and murders are shaking the foundations of human life to its depth. Each whispers its sinister threat to disrupt our lives and dampen our spirits. Were Jesus present in visible form in our midst as He was in the upper room with His disciples, I am sure His word for us would be the same.

These words are easily misunderstood. He is not suggesting that we sit back doing nothing in the face of impending tragedies with no concern for human needs. He was not telling His followers to blind themselves to the hypocrisies of those about them, or disregard the cruel exploitation of the weak and the defenseless, for none of these things escaped the attention of Jesus. He knew the bitter disappointments, the suffering and the persecutions that awaited those who had shared with Him the Passover Supper. The heart-warming and stirring message He was leaving with them was not based upon cheap optimism. He was not lightly weighing and dismissing their concern for the future. But concern is one thing and to be troubled is another.

Trouble is a mental condition of agitation, distress, worry or perplexity. The troubled heart is bewildered, not knowing what to do. It is overcome by the pressure of the situation. Whereas the concerned mind is still in control, it is the master working in the midst of the conflict—thinking, planning, and overcoming. He was catapulting these unlettered fishermen and a publican into positions of eminence, but they were not to panic or lose their creative constructive powers to overcome bewilderment and destructive fears.

The Kingdom of God was being thrust upon their shoulders. The brutal instincts of wicked men would be unleashed upon them. Because He, their leader, was to be crucified as a criminal, they would become outcasts and outlaws. Their hands had been accustomed to fighting the fierce storms on the Sea of Galilee, but now they were to enter upon a work where their responsibility would be to hold back the fiercer tides of hate, entrenched evils and the enslaved passions of embittered men. They were to go through this conflict with untroubled hearts, because of the quality of life that He had imparted to them. This serenity and calmness would come from their confidence in God and sincere commitment to His will.

Faith is His remedy for a troubled mind. God still holds the world in the hollow of His hand. He has not relinquished His authority. The man of faith is linked to the God of the universe and feels himself secure in His providence. Faith gives man the assurance that the all-powerful and changeless God is involved in the affairs of men. Troubled minds are transformed by faith.

Lest the immediate and the present should dominate their minds, Jesus led His disciples to think of the fulfillment of their fondest dreams when they or the permanent. It will give way to the reality of heaven as a horrible nightmare yields to the coming of the new day. These abiding places in the Father's realm rightfully belong to the men of faith. Our God is a tower of strength in a trembling world and a passing order. It thrills one's soul to know that He is our God and Father and that He chooses my path and walks beside me; making me an instrument of His will.

this summer. Seminary officials said, the building, after remodeling, will serve as a model for child care centers in the Ohio Valley area.

John H. Boyle, associate professor of psychology of religion and seminary chaplain, was granted tenure.

Trustees also designated Rankin Hall on the seminary campus as the Child Care Center after remodeling

First Church, Gastonia, N. C., as first vice president; and Joe Jack Hurst, attorney from Jackson, Miss., as second vice president.

The board also honored retiring trustees who rotate off the board, and elected three Louisville laymen as directors for the Southern Seminary Foundation.